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ABSTRACT

Intended for curriculum designers, educational planners, teachers, and others who have responsibility in creating school programs, this book focuses on affective education, a domain of education in which feelings and attitudes come into play. The book provides guidelines for developing a practical, affective program that will gain the cooperation, support, and enthusiasm of teachers. Chapter 1 presents problems and difficulties of society that affective education can remedy, and presents a justification for affective development education. Chapter 2 defines affective development education in a down-to-earth manner that makes academic sense. Chapter 3 deals briefly with the current status of affective development education and describes its current state in the schools. Chapter 4 looks at the future of affective development education. Chapter 5 deals with curriculum design for affective development education in the schools. Chapters 6 and 7 present instructional methodology and discuss evaluation and assessment procedures in affective development education. Chapter 8 deals with the implications of affective development education for teacher education. Chapter 9 presents problems of implementation, and chapter 10 presents examples of a device found useful by instructors in a number of countries--an affective development education handbook for teachers. Two appendices are included that describe the current situation in affective education by country and offer examples of affective education lessons. (TJQ)

APEID

Education for Affective Development

A Guidebook on Programmes and Practices

PRINCIPAL REGIONAL OFFICE

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A Guidebook on Programmes
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PREFACE

This book has been written for three main reasons. First, because so many children are failing to cope with the demands and stresses of our rapidly changing modern world. Second, because over the years school curricula have become excessively and aridly academic at the expense of social, moral and personal values. Third, because learning and education can be more joyful, challenging and rewarding than they are now.

The book focuses on 'affective education' - a domain of education where feelings and attitudes come to play. However, it is a domain not very well understood because its boundaries are poorly defined, its territory only tentatively and partially explored; yet its importance has been stressed in the world's great religions and emphasized, time and time again, by great philosophers and teachers. If the founding fathers of many nations are correct, this domain of education is crucial to the development of effective and enlightened citizens.

The book is aimed mainly for curriculum designers, educational planners and others who have responsibility in creating school programmes and making them work. However, the ultimate target is the teacher who has direct responsibility in influencing the minds and, equally importantly, the attitudes of today's young people. The purpose of the book is to provide guidelines for curriculum designers and planners so that they can convert it into the kind of practical, useful product that will gain the co-operation, support, and most significantly, the enthusiasm of their teachers.

This book has been put together by a group of educators from the Asia and the Pacific region who understand and believe in the book's purpose because they themselves have been in this particular educational road. They have been responsible in their own countries for designing programmes and putting them to work. They have the confidence that comes from experience and from the knowledge of what will work - and what will not.

The origins of some of their experiences and also of this book itself, lie in a Joint Innovative Project on Raising Achievement Level of Children in Primary Education that was initiated in 1984 by the UNESCO Principal Regional Office for Asia and the Pacific within the co-operative framework of the Asia and Pacific Programme of Educational Innovation for Development (APEID). The project's focus was on the cognitive, psychomotor and affective development of primary school children. There

were nine countries that participated: China, India, Indonesia, Malaysia, Nepal, the Philippines, the Republic of Korea, Sri Lanka and Thailand.

In 1988, six Member States, namely: China, Indonesia, Nepal, the Philippines, Sri Lanka and Thailand initiated their own national workshops on the 'affective development of children in primary schools'. Then in 1989, an APEID Regional Workshop was organized by the National Institute for Educational Research (NIER) of Japan. This Regional Workshop, through a series of discussions on important aspects of 'affective development', provided opportunities for sharing experiences and for formulating general guidelines which have been incorporated into the present book. The list of participants and officers of the workshop is found in Annexes I and II.

To fulfil its aims and of the Joint Innovative Project from which it has grown, the book has been divided into two parts: Part I, which deals with the theoretical aspects and need for affective development education; Part II, with the practical aspects and implementation problems of affective education in schools.

Part I, serving as background for Part II, is composed of four chapters:

Chapter One sets the scene by presenting problems and difficulties of society that affective education can remedy. It asks the question "why is affective development education needed" and presents a justification for it.

Chapter Two deals with the question, "what is affective development education" and provides both a down-to-earth answer and one that makes academic sense.

Chapter Three deals briefly with the current status of affective development education, describing its state in our schools at present.

Chapter Four is concerned with where affective development education could and/or perhaps should go in the future.

Part II is composed of five chapters, namely:

Chapter Five deals with curriculum design for affective development education in the schools.

Chapter Six presents its instructional methodology.

Chapter Seven discusses evaluation and assessment procedures.

Chapter Eight deals with implications of affective development education on teacher education.

Chapter Nine presents problems of implementation. This last chapter has been included because the history of educational innovations is littered with examples of beautifully designed and developed projects that have eventually failed because implementation procedures have been inadequate.

Grateful acknowledgement is here given to those who have made this book possible: NIER's practical, professional and financial contribution has been invaluable; the teachers' participation in the Joint Innovative Projects, as they shared their experiences in the field, has provided basis for the deliberations and discussions incorporated in the book. And finally our gratitude goes to the architect of the book, Dr. Ray S. Adams,* without whose painstaking effort, this book would not have been a reality.

* Dr. Ray S. Adams, Chairman, Palmerston North Teachers College Council, New Zealand, served as resource person in the APEID Regional Workshop on Achievement of Children in Primary School focused on Affective Development, organized in Tokyo in February 1989 by NIER, an Associated Centre of APEID.

PART I

The idea of cognitive development is now so well established in education that the term even extends into everyday use. However, the idea of *affective development* is quite different; it certainly has no day-to-day currency. Teachers hesitate to use it and educationists trying to define it, reflect not only their customary differences of opinions but also their uncertainty about what to do with it and how it should be done.

Nonetheless, affective development is going to become very important in education. Accordingly, this monograph, in facing up to affective development's destiny, attempts to cope with some of the uncertainties about it that currently exist. Part I does so by dealing with the more fundamental general questions - what is affective development; what is the educational world doing about it; where should it be going?

By the end of Part I we hope the reader will find that the picture has become much clearer and that the significance of affective development and the necessity for educational provisions for it will be quite apparent. After that, Part II will attempt to indicate what sort of practical steps should follow.

Chapter One

THE NEED FOR AFFECTIVE DEVELOPMENT EDUCATION

The purpose of this chapter is to indicate the 'problem' for which affective development education can help solve.

The reasoning is straightforward and is based on the home-spun philosophy "if it isn't broken, don't fix it". We believe that something in education is broken - or at least is not working well at all - and therefore, needs to be fixed. However, we consider that we have the obligation to establish the truth of that assertion before going on to elaborate on what affective development education actually comprises.

At any time, the most compelling evidence that something needs to be remedied in education occurs when it becomes obvious that children lack certain desirable qualities. For example, it may be shown that academic performance is not as good as it should be - children cannot spell, are poor at arithmetic, are ignorant of the country's history, etc. Then, it is apparent that something needs to be done about it. By and large however, such *academic* criticisms are heard less often and have been replaced by concern over other aspects of children's behaviour - aspects that bear on: their social conduct, their morality, their exercise of responsibility, their diligence, their loyalty, their attitudes to school, to work, to each other, etc.

Of course, for centuries it has been customary for the elders in any society to bewail declining standards and the deficiencies of the younger generation - even Plato did it. And it would be a waste of the readers' time if the only justification of this present exercise lay in the querulous complaints of the elderly. But it is not the case.

Necessarily any judgement about the qualities and capabilities of children is made in a social context, and is affected by that context. Today's social context is impacting on today's children and our judgement of them is dramatically distinctive in new ways.

For example, the technological and electronic 'revolutions' have had vast effects upo· ·ociety and its people throughout the world. They have not only made ma· ·oth changes to work, work patterns and the labour market, but even in the way we think and the way we are currently interpreting human nature - we even talk about 'artificial intelligence' because of it.

Again, as many countries free themselves from the legacy of colonialism and confront themselves with questions of national identity, the implications for society and the educational system become particularly important.

Again, democratization is also full of implications for society and education. For example, should society (and the educational system) adapt to the legitimate needs of minorities and to the emergence of bi-culturalism and multi-culturalism? How should it adapt to the disadvantaged? How should equity be achieved?

Again, as national boundaries have become more open, and people move more easily throughout the world, some of the evils of the 20th century have also spread, bringing strain and stress to many countries and the children in them. Drugs and AIDS come readily to mind but many other examples are likewise easy enough to be found.

In the educational world too, much greater emphasis is being placed on excellence. While the quantitative aspects of education have received considerable attention for some decades, recent attention has turned to its qualitative aspects. Schools and teachers are now expected to provide high quality education and children are expected to achieve better quality of performance.

Finally, in this catalogue which could have been much longer, there have been advances in the social sciences that have led to enhanced knowledge about societies and the lives of individuals in them. Most relevant to the present discussion is the growth of knowledge about attitude formation and the relationship between attitude and behaviour. Knowing the significance of attitude in the development of motivation to generate effort to achieve success, there is now a better understanding, that given the proper atmosphere, more and more children can achieve greater success.

What this all boils down to then is a complex of problems that the school system might reasonably be asked to address itself to. Obviously the school system will not be able to redress all the world's problems but there are some actions it can take that will be helpful.

First, if the two major problems facing most countries, developing and developed, are economic development and unemployment, the school system is not going to be able to solve either - 'schools don't make jobs' and 'schools don't make money'. But schools can be helpful in ameliorating the effects of poor economic conditions. They can help by providing alternative pre-work training and guidance on job-getting. More importantly, they can help by providing children with strategies that will enable them to cope with the prospect of joblessness and the psychological destructiveness that so easily accompanies it. It is *not* the fault of the unemployed that they have no jobs, if there are no jobs to have. Despite this, many societies make the unemployed the convenient scapegoat. To cope with such conditions, children should be helped to develop considerable amount of psychological resilience and confidence and faith in themselves. Schools that leave children uncertain, insecure and demoralized in the face of an unknown future have failed. Schools that leave children self-confident, positive and enterprising have succeeded.

Similarly, if children are going to withstand the temptations of contemporary society, they need a degree of confidence in themselves and a sense of personal integrity. If they are uncertain and hesitant, they will fall easier prey to drug pushers and the agents of society's seamier side. They will more readily surrender to peer pressure, to engage in under-handed and even criminal behaviour. Their capacity to resist the appeal of easy money, or the lure of the forbidden, require a measure of character that schools can help develop - particularly so, if other sectors of society are similarly committed.

While self-confidence is a *necessary* ingredient for coping with today's complex world, it is not sufficient. Without competency, self-confidence, will not do it. On the other hand without self-confidence, competency is likewise inadequate. There should be a symbiotic relationship between the two, each promoting the other. Schools then should be in the business of ensuring both. The schools can organize teaching, so that competency (whether intellectual or physical) is achieved under conditions that promote positive and constructive attitudes. The example of capable children who give up study, or sport or art because they have been 'forced' to endure sterile, arid and unappealing teaching is all too common.

At the broader societal level, there are two other areas of particular concern to many countries where affective development education is particularly relevant - namely, national identity and religious observance.

Indonesia illustrates the first point so well that no better example could be cited.

> *"Indonesians call their country 'Tanah Air Kita' meaning 'Our Motherland' but literally translated it means 'Our land and Water' an appropriate name for a country of over 14,000 islands ... This largest archipelago in the world stretches more than 3,500 miles."*
>
> *(American Women's Association 1984)*
>
> *Indonesia is home for 170 million people from more than 300 ethnic groups speaking over 250 languages and dialects and practicing forms of all the world's major religions. It is the fifth most populated country of the world.*
>
> *It has a long and rich cultural and political history that had its first distressing introduction to western imperialism with the advent of the Portuguese in 1511. Some of the Portuguese conquests fell to the Dutch in the 17th century and then to the British between 1811 and 1815. The Dutch regained and retained domination until World War II and the Japanese invasion. When Japan lost the war, the Dutch returned, to be ousted finally in 1957, in a war of independence. External influence virtually came to an end in 1965, after an unsuccessful 'Communist coup'.*
>
> *Indonesia was then left to reconstruct its nation as best it could. As a means of achieving a unified nation state, Indonesia has developed a national philosophy, 'Pancasila', and literally created a national language 'bahasa Indonesia'. It has an extensive school programme that is aimed at the development and preservation of national unity.*

The immensity of the task is obvious and the degree of success that has already been achieved is remarkable. One of the reasons for that success is the way Indonesia has dealt with affective aspects of education.

With respect to the religious aspect, Indonesia has built into its national philosophy a belief in 'one god' but an acceptance of alternative forms of religion. Other countries approach religion with greater or lesser degrees of prescription. Some sanction one religion only and require their schools to conduct religious education accordingly. Others divorce religion from schooling altogether. While the extent to which a moral code is built into any religion may vary, most religions have clear views on what constitutes appropriate (moral) behaviour. And even countries where religion plays little or no part in education, impose their moral imperatives on children. By taking (some) responsibility for religion and for moral

education, schools have entered into a field that has, over recent years, been called "Values Education". Values Education will be given considerable attention in this present volume, if for no other reason that, as one aspect of affective development education, it has undergone more systematic development than most other aspects. However, at this point, it should be made clear that Values Education is by no means the whole of affective development education.

From the discussion above, it can be concluded that affective development education has quite a lot to do with psychological aspects of learning. It has something to do with attitude formation (about oneself, others and things such as school subjects, national symbols and social standards). It has something to do with belief systems and the values that become an integral part of any individual's life.

It follows, therefore, that affective development education has something to do with what is taught in schools and, more importantly, how it is taught. In other words, it bears strongly on the way teaching and learning interact with each other to produce results. In a sense, educationists have always been concerned with such things so it may reasonably be asked why there should be an increasing focus on them now and what went wrong in the past. Are the schools culpable? The answer is yes - and no.

It is probably the case that most teachers know how to teach better than they actually do. What gets in the road are the difficulties and demands of everyday life - those tasks that need always to be done and from which there is little relief, let alone time for a substantial reform of one's teaching job. Educational systems are in similar difficulties. When resources are scarce, hard choices have to be made about priorities. In the past, academic education has been given first priority. Consequently much attention and effort has gone into producing traditional academic results in traditional academic ways. But society has much less need now to emphasize that kind of education, it has greater need for an adaptive education that takes into account the needs of the 21st century not the 19th. Similarly, the science of education has advanced to a level where better and faster ways of achieving results are known and are being increasingly employed.

The growing emphasis being placed on affective development education throughout the world reflects a re-emergence of an old, more holistic view of education - education of the "Body, Mind and Spirit" (Gandhi). But it also reflects an appreciation of contemporary requirements. Again, an Indian example is informative:

Education for affective development

> *"In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people; such values, education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism."*
>
> *(MHRD, National Policy in Education, 1986)*

The way in which the policy is to be implemented is also informative:

> *"The National System of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values."*
>
> *(MHRD, National Policy in Education, 1986)*

Such a statement, which obviously comes from a particular perspective not only indicates how affective development education can be approached but hints at alternative ways also.

The later chapters of this book will give attention to such alternatives. The next chapter however, builds on this present chapter to come up with a more precise statement on affective development education.

Chapter Two

WHAT IS AFFECTIVE DEVELOPMENT EDUCATION

This brief chapter sets out to clarify what affective development education is. The reasoning is straightforward. If affective development education is going to be useful, there ought to be no confusion over what it means and what we are actually talking about.

To clarify the concept is a harder task than it might appear at first glance, mainly because the concept of affective development itself has had a chequered career. Its origins lie in turn-of-the-century philosophy and psychology but it has subsequently been taken over by education and given its own special meanings. This complicated history could tempt us into the kind of debate over definitions that academics tend to engage in from time to time. However, we have resisted that temptation, preferring instead to use terms and explanations that make everyday sense. Even so, at one or two points in the chapter, some definitions will be provided to keep faith with the theoretical foundations on which education does and must rest.

To any reader who, perhaps initially, finds the terms "affective development education" strained and unfamiliar, our hope is that the explanation carried in the text will make the terminology more "user-friendly".

The terms involved are not educational jargon but are important concepts that merit recognition as technical terms essential in the practice of education and in its development as a science. Just as "cognitive development" has become part and parcel of everyday educational language, "affective development" will come to realize a similar destiny.

If the objective of the chapter then is to expound on the term "affective development education" then one place to start is with an examination of what the component parts mean. There are three: (i) affect; (ii) affective development; and (iii) affective development education. Each will be dealt with in turn.

Affect

As it has been used in education, "affect" basically refers to aspects of individual *personality*. As such it is to be seen as distinct from "cognitive" aspects - at least for the moment. The distinction between affect and cognition is useful for purposes of analysis, even if in real life, the two are often closely inter-related.

The aspects of personality involved are basically those that relate to *feelings* and *emotions*. But again, as affect has been used in education, the reference is not only confined to the internal condition of the person - how he or she feels - but also to the tendency of that person to *act* in certain ways *because* of those feelings.

Teachers (and people in general) tend to assume that how an individual feels results in an attitude that, in turn, often gets converted into behaviour, behaviour that is sometimes desirable and useful, sometimes not.

Fairly clearly, the underlying attitude can be positive or negative. We are all prone to do the things we like and avoid doing things we don't like. Affect is sometimes labelled as positive or negative to indicate whether the individual feels attracted towards something or repelled by it.

However, because everything, every object, every person, every idea, from the profound to the trivial, has the potential to be attractive or repulsive to everyone, "affect" is a rather important and very wide-ranging concept.

One way of converting these ideas into a definition is as follows:

"Affect is a human pre-disposition towards action based on feelings and emotions"

The word pre-disposition though unwieldy is useful here because it indicates that the tendency to act in any particular way does not necessarily have to be converted into action. It does not always follow that because we feel strongly about something we actually do something about it. For example, we may have a pre-disposition to reject violence but when faced with a public brawl we may get ourselves involved in defense of a friend.

Finally in this section, the point should be made that the full range of feelings and emotions can come into play in creating any pre-disposition to action. Everything between the extremes of "love" and "hate" joy, happiness, wonder, desire, grief and fear - can all play a part, (sometimes with dramatic and disastrous effect) in developing our affective characteristics.

Affective development

Development itself is an awkward word for two reasons. First, development sometimes means a *process* (by which development occurs) or can mean a *product* a stage of development (maybe complete, maybe partial) reached as a consequence of previous processes. Second, the term sometimes carries a value loading in that development tends to be regarded as good. Both aspects merit a little discussion.

Affective development as a process

All living things have the potential to develop and most do, to some extent. They also go through periods of growth. Consequently, the two words *development* and *growth* have much in common and may even be used interchangeably. Both often carry the suggestion of benefit - development is good, growth is good. They stand in contrast with their opposites that also tend to carry overtones of the undesirable. Under-development and decline are seldom seen as desirable outcomes.

This is somewhat unfortunate because in the case of human beings (and also economic systems, where the terms are also freely used), development may occur but it can be judged to be in a bad direction - for example, development leading towards delinquency and crime. It can also be said that excessive physical growth can also be seen as bad - at least for the health.

In order to give "affective development" a clear meaning it is necessary to accommodate judgements about good and bad that tend to be associated with it.

One solution to the definitional problem when development is taken as a process appears below:

> *"Affective development is a process through which individuals come to harness their feelings and emotions so that their predispositions to action come to serve the best interests of the individual and society."*

Such a definition with its built-in value judgement "the best interests of the individual and society" prevents the use of development in a neutral sense. According to this definition, development in a socially undesirable direction is not develo[illegible]nt at all. There are some academic disadvantages to this kind of definition but it does tend to square with everyday usage.

The introduction of the value-laden words "best interests of the individual and society" has another disadvantage; it immediately invites such

questions as: "what do you mean by best interests?"; "who determines what they are?", etc. Both questions are legitimate. *From an educational point of view* the questions cannot be avoided and must be answered as the later argument will try to show.

Meantime, we must acknowledge that it is not for the writers of this book to answer such questions. We cannot determine for others what is best for them or their societies. (One thing that became apparent in the international forum of professional educators and scholars, who provided the outline for this book, was that different contexts call for different solutions.) However, we do consider ourselves bound to say that whatever the country, whatever the social context, the idea of affective development only makes sense when judgements about what is best for individuals and society are made.

Affective development as an end-product

The discussion has to take into account what may be regarded as a *good* result of the process and what might be a *bad* one. To do so, it is first necessary to come to terms with the distinction between "the individual and society". After all, some have argued that "if it is good for society it must be good for the individual". And others have argued that "if it is good for the individual it must be good for society". Both arguments may appear to complement each other but they lead to quite radically different approaches to education.

Clearly an individual can be the object of his or her own emotions and feelings. We have attitudes towards ourselves. Some have inflated views of their own importance and are characteristically ego-centric or even selfish. Some, perhaps influenced by earlier experiences of failure and inadequacy have come to be reticent, hesitant and lacking in self-confidence.

The implication is that somewhere there is to be found a good (constructive and psychologically "healthy") way for individuals to regard themselves.

Similarly it is the case that predispositions to act towards *others* may be negative, hostile, destructive and damaging (as society views it) or, just the opposite. Gangs are generally regarded as having bad social attitudes while voluntary service groups are generally regarded as having good social attitudes.

It is likely that achieving a perfect affectively - developed person (product) is impossible - no one is ever going to be perfectly adjusted to

oneself or completely free of all social transgressions. To this extent, the perfect product of affective development is unattainable. Such a condition shares equally with cognitive development - its perfect product is equally unattainable.

Despite this, it is possible to determine what a reasonable approximation of appropriate affective development would be at various stages of human development. When psychologists talk of levels of psychological adjustment and elders talk of standards of social responsibility they are both referring to judgements about what kinds of attitudes and behaviour are appropriate for individuals at given times.

Making judgements about appropriate levels and standards however is complicated by the fact that it is not possible to "see" a sample of affective development as such any more than it is possible to see a sample of cognitive development as such.

In both cases it is only possible to *infer* what the state of development is from behaviour or action that takes place. For example, when a child repeatedly fails to get multiplications correct, we *infer* that a certain kind of cognitive development has not yet occurred. In a similar way when a child keeps hitting other children, only inferences may be made about the level of affective development reached. At any stage in a child's development it is possible to make judgements based on samples of behaviour about his or her level of development by making comparison with what is 'normal' in his or her peer group.

Judgements of just what *is* appropriate at any level can and do differ from country to country but there tends to be agreement that children grow through stages (e.g. in moral and social development) and that what may reasonably be expected of a 12 year old say, differs from what might reasonably be expected of a 6 year old. The extent to which expectations about appropriate behaviour are shared within the various cultures that make up one country or between countries themselves is a matter well worthy of clarification.

Even so, at the moment there is some general agreement, at the abstract level, on what is often called "universal values". Their translation into specific forms of behaviour does not always attract the same degree of consensus, however.

Affective development education

This last step in the process of coming to terms with the key concepts is relatively straightforward and also follows logically from the previous discussion.

> "*Affective development education is any intervention in the process of an individual's development that either influences or attempts to influence the affective development process*"

This definition is broad enough to cover both formal and informal educational processes. It applies equally to what occurs within families and what the school system might do.

It also allows for those other outside influences like television, peer pressure and even accidental social encounters which though not deliberately designed to influence feelings, emotions and attitudes, nonetheless succeed in doing so.

Affective development education as schooling

Because this book is primarily addressed to those in the school system who develop educational programmes, it is necessary in these final paragraphs to make several important points.

- Education as schooling is a deliberate and purposeful activity. Education sets out to educate and as such is an intervention in the development process of children. Its purpose is to produce results that are considered to be beneficial whether they are cognitive, affective or psychomotor.
- However, in attempting to achieve the purposes of formal education, a crucially important step needs to be taken first. Decisions have to be made over what the desirable outcomes should be.
- Affective development education is no exception to this but the decisions taken about outcomes of affective development education are of a different order from those taken in the cognitive and psychomotor fields. In the cognitive field there is considerable agreement, worldwide, on what constitutes knowledge in subject fields - particularly so in mathematics and science and even to a considerable extent in the other less formally defined subjects like art, music and language.

- However, decisions about what kind of personality is desirable and what kinds of social behaviour are acceptable, tend to be, in their final form, much more culture-bound. For example, all countries may agree on the desirability of "respect for others" but whether that respect extends to, say giving up seats to adults in buses or extending sympathy support and help to the down-and-out or socially delinquent, is a matter for strong differences of opinion.

- The implications of this line of argument are two-fold. In the first place, within the educational system itself, deliberate decisions have to be made about what "predispositions to action" and their associated "feelings and emotions" *will* "best serve the interests of the individual and society". Clearly, this will entail some hard choices and clearly too, what suits one country *will* not necessarily suit another. For example, some countries have deliberately chosen to incorporate one religion and its values into the education curriculum, others take an eclectic position and recognize multiple religions while others again deliberately legislate against the inclusion of religion in the state's education system at all.

- We hasten to comment again that we have no right nor wish to determine for others which pre-dispositions to action and their associated feelings and emotions" ought to be decided on. That decision is the inalienable right of each and every country. However, we do assert that decisions of that kind are essential before any systematic educational programme can be created.

- Given that such decisions have been made, the next necessary condition for the creation of a formal, affective development educational programme is to make decision about what that programme should contain. Necessarily, that entails decisions on curricula, developmental stages, developmental tasks, methodology, resources, support systems, and teacher education and the like. In other words, it entails making decisions about what is needed to mount the whole project. It is the total package that then constitutes "Affective Development Education".

Education for affective development

It is now possible to attempt a definition of affective development education from the system planning or administration point of view. As is the case with 'cognitive education' here it is convenient to leave out the word development.

> *"Affective education is that part of the educational programme devoted to affective development education"*

Just what could be included in affective education will be dealt with in some detail in Part II where such things as values education, social education, socialization, outdoors education, etc. will all be given attention.

However, before that, an attempt will be made in Chapter Three to review the present status of affective development education, as far as we can tell. That entails an overview of what is happening in the region now and what the range of activity might be. After that, Chapter Four addresses itself to the vexed question of what the future might hold for and with affective development education.

Chapter Three

THE CURRENT STATUS OF AFFECTIVE DEVELOPMENT EDUCATION

There are two main objectives in this chapter. First is to describe, as best we can under the circumstances, the present condition of affective development education in the region. This will give the reader an understanding of what other countries are doing. The second is to construct, from the information available, a map of the domain of affective education, and its main features. The intention is to come up with what might be called descriptors of the dimensions or elements of affective education, so that planners in any country may examine systematically their own affective development education and determine what aspects are not receiving attention. The map or framework may then be used to help in the process of programme development.

This task has been greatly facilitated by a series of country reports and summaries presented at the Tokyo meeting. The summaries, which provide brief but informative accounts of the present status of affective development education in each of the countries, are to be found in Appendix A. The descriptive section has also benefited greatly from two surveys undertaken recently by NIER, namely: 'Elementary/Primary School Curriculum in Asia and the Pacific' and 'Some Critical Aspects of Secondary Education in the Countries of Asia and the Pacific'.

Seventeen countries took part in the NIER survey of elementary/primary curriculum. They were: Australia, Bangladesh, China, India, Indonesia, Japan, Malaysia, Nepal, New Zealand, Pakistan, Papua New Guinea, Philippines, Republic of Korea, Sri Lanka, Thailand, Viet Nam and Western Samoa. While there is no way that any selection of countries could be regarded as fully representative of the 44 nations in the region, this particular sample, as shown in Table 1, covers much of the region's diversity. The most populous country of the world is there; so is one of the least populated. A sub-continent is there, so is the biggest archipelago in the world, as well as one of the tiniest island-states. The richest countries of the world are represented so are the poorest. All the major religions have found

a place and the range of diversity of cultures and civilizations is immense. Here the East and West truly meet - so to some extent, do the North and South.

The NIER survey highlights some of the demographic diversity as shown in Table 1 is worth reproducing both to illustrate the point and for its own inherent interest.

The same NIER survey also provides information on the proportion of the population belonging to the main religions, noting as well, that six of the countries have a designated state religion, viz: Bangladesh, Malaysia and Pakistan (all Islam); Nepal (Hindu) and Sri Lanka and Thailand (Buddhism). The main languages spoken are also listed, India with its two languages (Hindi and English) plus 15 regional languages topping the list for diversity; Indonesia probably stopped short of listing the 700 or so languages and dialects found in its 7,000 populated islands.

Predictably, the education systems in the countries of the survey reflect the same diversity, with primary/elementary schooling, being from 5 to 9 years; enrolment in the first year from 100% to 50%; and in the final year from 100% to 25%. Education is compulsory in all, but six of the countries, and a variety of primary-secondary organizational structures are likewise found.

The survey points out that the computed average class size for all 17 countries is 35 pupils per class. The smallest reported average class size was 25 (in Thailand) and the largest, 47 (in Nepal and the Republic of Korea). A sizeable minority of countries have six school days a week - the others, five with the duration of the school day, ranging from 405 minutes per week (Australia) to 240 minutes (Bangladesh). The school year also ranges in length - from 252 days (Japan) to 175 (Viet Nam).

A crude calculation that multiplies the average duration of the school day by the normal number of school days per year as reported in the study, produces interesting information on what might be called annual exposure to schooling (for those who attend). This is shown in Table 2.

The figures in Table 2 are very rough and conceal a number of features. For example, the interval times and lunch times vary (China has a 2-hour lunch break), and many systems reduce the length of school day for the lower grades. However, the table is informative in that it indicates that children in some countries have appreciably less time per year for schooling than do others elsewhere and that consequently there is greater competition among subject areas for space in the curriculum. Affective development education has to be seen against such competition.

Table 1: Size of Country, Population, Growth Rate and Population by Age Group

Country	Census Year	Size of Country (km2)	Population	Growth Rate (%)	Age Group 0 - 4 Number	0 - 4 %	5 - 9 Number	5 - 9 %	10 - 14 Number	10 - 14 %
Australia	1981	7,682,300	14,926,800	1.7	1,138,500	7.6	1,270,900	8.5	1,316,600	8.8
Bangladesh	1981	143,998	96,000,000	2.4	18,000,000	18.7	16,000,000	16.6	12,000,000	12.5
China	1982	9,600,000	1,031,882,511	1.1	94,716,640	9.0	110,731,630	10.7	131,802,210	12.7
India	1981	3,280,000	686,000,000	2.0	92,464,000	13.5	86,131,000	12.6	77,960,000	11.4
Indonesia	1980	1,919,443	146,776,500	2.2	22,381,600	15.0	19,759,600	13.0	17,551,800	12.0
Japan	1980	377,748	119,483,000	0.7	7,970,000	6.7	9,614,000	8.1	9,670,000	8.1
Malaysia	1981	330,434	13,745,200	2.5	1,779,564	12.9	1,782,782	13.0	1,633,536	12.0
Nepal	1980	140,800	16,000,000	2.6	2,480,000	15.5	2,064,000	12.9	1,840,000	11.5
New Zealand	1981	268,676	3,200,000	0.3	252,720	7.8	261,720	8.2	306,740	9.6
Pakistan	1981	868,591	84,254,000	3.1	13,000,000	15.5	13,200,000	15.7	10,560,000	12.5
Papua New Guinea	1980	465,840	3,010,727	2.1	----------	------	----------	------	----------	------
Philippines	1980	300,000	48,098,460	2.7	7,666,197	15.9	6,605,446	13.7	5,949,904	12.4
Rep. of Korea	1984	221,156	40,000,000	1.6	3,795,000	9.5	4,421,000	11.0	4,400,000	11.0
Sri Lanka	1981	65,610	15,416,000	1.4	1,928,000	13.0	1,754,000	11.0	1,755,000	11.0
Thailand	1984	513,120	50,050,000	1.6	6,340,000	12.7	6,274,000	12.5	6,088,000	12.1
Viet Nam	1979	330,000	58,000,000	2.0	7,710,000	13.3	7,690,000	13.3	7,040,000	12.1
Western Samoa	1981	2,842	156,000	3.0	----------	------	----------	------	----------	------

Source: NIER Elementary/Primary School Curriculum in Asia and the Pacific

Table 2. Annual exposure to schooling

Country	Year/hours of schooling
Australia	72319
Bangladesh	44625
China	84140
India	72600
Indonesia	57600
Japan	88740
Malaysia	55680
Nepal	79200
New Zealand	72000
Pakistan	85800
Papua New Guinea	66000
Philippines	59850
Republic of Korea	61600
Sri Lanka	60000
Thailand	78000
Viet Nam	39375
Western Samoa	60000

The NIER study, in providing information on the evolution of curriculum over the last two years, gives some relevant and interesting data. The survey notes that: eight countries have given increased attention to child-centred education; three to increased community involvement; nine to increased attention to moral and religious education; two to increased extra curricular activities; seven to increased attention to national spirit; two to realigning educational policy to national goals; and two to bilingual programmes. All of the seven countries, giving more attention to national spirit, also increased their attention to moral/religious education. The only countries that did not mention moral/religious or character education as compulsory were: India, New Zealand, Papua New Guinea and Western Samoa, though all would point out that concern for moral behaviour and character development permeates the whole curriculum.

The NIER review begins a chapter devoted to "Moral/Religious/Values Education" by stating that:

"Most countries teach positive personal, spiritual and social values pertinent to the national ideology and the development of the individual and society."

Then, it continues with the following definitions:

- *Moral Education*: "In the countries where moral education is taught as a distinct subject, it is defined as a sequence of experiences and activities aimed at preserving, developing and promoting good behaviour, values, attitudes and characteristics of the individual societies. Belief in God is also highlighted... Moral education is also designed to promote national ideologies and philosophies..."
- *Religious Education*: "Religious education... is aimed at providing the child with a knowledge of the particular religion and its practices."
- *Values Education*: "In India (the subject is values education)... ensures that social, civic and scientific values are taken care of, without focusing on a particular religion. Furthermore, it is easy to integrate such values in existing areas and avoid the possibility of exercising one's religious bias under the name of moral education."

These broader statements take on more specific meanings when objectives are identified.

Objectives of Moral Education (in countries where it is a separate subject) were reported as to:

- inculcate desirable habits, values and attitudes;
- educate pupils to become good citizens who believe in Almighty God;
- foster national integration and national identity;
- control and be responsible for one's own actions;
- understand basic manners and moral rules needed in everyday life;
- acquire knowledge needed for living in village communities and social organizations;
- believe in ... (the state ideology); and
- train children in revolutionary ideas.

Objectives of Religious Education were reported as follows:

In Islamic countries:

- acquaintance with the meaning and significance of Islam;
- to develop a sense of belonging to Islam;
- to develop responsibility through the text of the Holy Quran;
- to encourage learning of Arabic for the understanding of the Holy Quran;
- to apply the concepts and principles of Islam to the total practical life situations for all times.

In Buddhist countries:

- creation of a religious atmosphere in the school;
- to cultivate better faith in religion;
- to teach for practical orientation of their beliefs.

In Christian countries:

- belief in Almighty God;
- to learn about the teachings of Christ;
- to learn the practices of Christianity.

Objectives of Values Education (India) were reported as:

- the teaching of human values and moral ideas concerning:
  - cleanliness
  - truth
  - kindness
  - obedience
  - patriotism
  - justice
  - dignity of labour
  - the teaching of scientific values which are similar to those in moral education.

It is against this background of practice, that an attempt must be made to identify some of the distinctive features of affective development education and map out its whole area. However, this is not easy, principally for two reasons. First, it is very tempting to interpret education as the curriculum, so that when national curricula are examined, moral/religious and values education appears to equate with affective development education. Second, because affective development education has a strong non-cognitive element and, therefore, bears strongly on teaching methods and practices, it is difficult to discuss either its extent or its style.

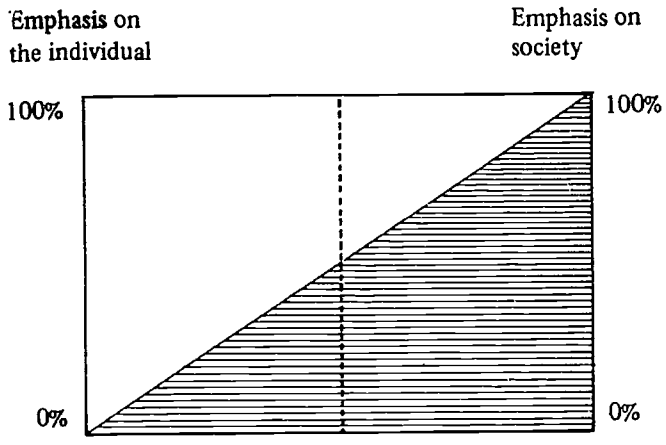
Nonetheless, what follows next is an attempt to synthesize the information above and see within it patterns, that will lead to the identification of dimensions useful in the process of planning and development. For convenience, the section has been organized under a series of headings that follow logically from the discussions in Chapter Two. The starting point then is the important distinction between affective development education, oriented towards 'individual' interests and affective development education, oriented towards 'societal' interests.

Individual-oriented and society-oriented affective development education

It is apparent that countries emphasize the individual orientation and the society orientation in varying degrees. For example, in Japan there is one experimental programme that is concerned essentially with children's gaining an understanding of their feelings and emotions, but without any attempt to make explicit the moral and social implications of those feelings. In contrast, there are other countries, Thailand and the Philippines, for example, where considerable stress is put on specific moral education programmes that quite deliberately set out to ensure the development of appropriate moral social behaviour. An assessment of the relative emphasis given to one or the other of the orientations is shown in Figure 1.

The dotted vertical line in the middle of the figure provides the clue as to how the figure may be interpreted. It indicates that in this hypothetical case, equal emphasis is given to both orientations. Theoretically, any country's position could be represented by a similar vertical line located to indicate the *relative* proportions of emphasis (time) given either to individual or to the societal orientation. It is probably true to say that for most countries the line would have to be drawn well to the left, indicating greatest emphasis by far on the society orientation. It is also probably true to say that extreme types, exclusively society-oriented and exclusively individual-oriented, are hard to find.

Figure 1 Emphasis on Affective Development Education



Types of approaches

The following are some types of approaches towards affective development education as practiced in the various countries:

Direct or indirect

It is the case that some countries in the region have developed detailed and systematic programmes in affective development education, whose aims are quite specific and whose methodologies are laid down. It is also the case, that other countries have not done so and presume that affective development education will occur (naturally) in the normal course of the educational process. These two attitudes reflect something of a debate that has occurred in the field of moral education over whether morality is better 'caught' than 'taught'. Whatever the answer, it is nonetheless the case that countries tend to approach affective development education from one or the other of these two opposing positions.

Integration versus segregation

The question of an integrated approach to affective development education, as distinct from a segregated one, is closely bound up with how the content of affective development education is specified. At issue is whether there is a special slot in the timetable devoted to (a designated aspect of) affective development or not. At the risk of creating the impression that affective development education is confined to moral education (which is not), the example of the provision of moral education as a subject can be useful at this point. Some countries do provide specifically for a 'moral education' period in the timetable. For example, in China, one period a week is allocated for the purpose. Elsewhere, there may be no such provision *per se*.

Another way to provide for affective development education is to designate it to be the province of a particular subject or a particular group of subjects. For example, 'social studies' is regarded as a very appropriate medium for carrying society-oriented messages relevant to affective development education. Again, the 'life sciences' are sometimes regarded as convenient vehicles for carrying affective development education that relates to environmental protection, international interdependence and the like. In the above examples, it is *content* of the subjects that gives focus to aspects of life that not only affect children (and society) but will, at one time or another,be affected by the children's behaviour. To this extent then, the attempt is being made to influence children's attitudes (their predispositions to behaviour) so that they act constructively and responsibly towards their physical environment, i.e. - they don't litter, don't pollute, don't vandalize, don't use fluorocarbons, etc.

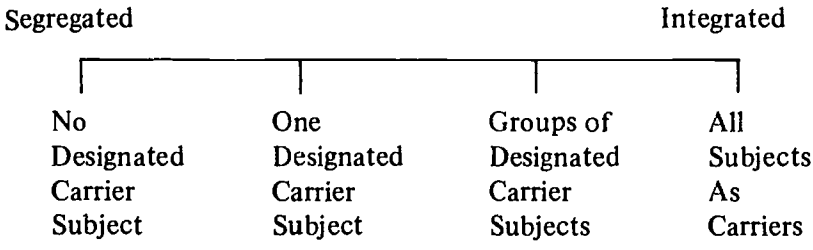
However, there are three other ways in which school subjects may be used for affective development education. The first, is to use the subject obliquely as a vehicle for messages that have implications for something other than the subject itself - usually moral ones. Thus, often in the early years, in lessons ostensibly devoted to language, the stories may carry morals that are hoped to influence the formation of attitudes and moral behaviour. Examples provided in mathematics can do exactly the same thing. And so on. Most countries tend to do this in varying degrees. The second, is to use subjects to influence the way children regard themselves. Physical education provides a convenient example. Most physical education programmes place an emphasis on skills development, where achievement can become a source of personal gratification and an enhanced self-image. These programmes often devote attention to health and fitness, hoping to promote positive attitudes towards one's body and its performance - an individual orientation.

There is a third point of view that has perhaps less currency - it is to use the aesthetic subjects particularly, art, music, dance and literature as opportunities for creative activity. In these subjects, while the emphasis *may* be on the product - the painting, the recital, the performance, the poem - they may sometimes be used to provide opportunities for emotional expression. The purpose is to "liberate" the emotions, "understand them" and "harness them" for personal and psychological benefit. It is probably true to say that this last form of affective development education does not seem to feature at all, prominently in the programmes of the region.

The implication of this set of examples is that, there is a kind of gradation in the way affective development education has been integrated into the curriculum. At one end is complete segregation - no integration at all, just one designated 'subject'. On the other, is complete integration - affective development is supposed to pervade all subjects and receive no separate treatment. In between, however, is the partial integrations - sets of subjects or single subjects that are supposed to carry the affective development education message.

The distinction between "integrated" and "segregated" is a little artificial, in that, there could be a specialized affective development education subject in the curriculum, yet affective development teaching methods could also be used in the other subjects. Some countries have not given overt consideration to integration and have, as it were, put all their eggs in the the "specialist" basket. The implied scale appears in Figure 2 below.

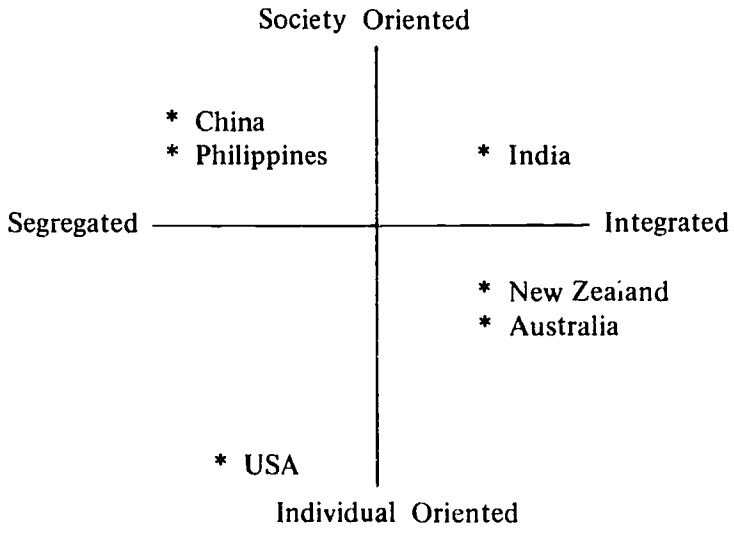
Figure 2. Affective Development as an Integrated or Segregated Subject



To be consistent with the earlier discussion, there would be some sense in considering the extent to which any treatment (at any point on the

scale) is oriented towards society and/or the individual. This can be done by putting these two dimensions together. That would also make it possible to plot where different countries fall on the two dimensions. Figure 3 illustrates the point, though its accuracy is questionable.

Figure 3. Characteristic Approaches to ADE
by Selected Countries



Individual orientated types. Although the individual orientation is not particularly prevalent in the region, two different approaches within it are discernible. They can perhaps be regarded as types.

The first type tends to place its emphasis on performance skill and is based on the premise that being able to accomplish something worthwhile, generates feelings of self-worth and self-regard. "Girls can do anything" - a slogan in an equity promotion campaign in New Zealand - reflects the sentiment. Such an attitude may permeate teaching in all subjects. For example, in New Zealand again, recent reviews of education have shown the importance of ensuring that children (all children) experience success. However, it is also the case that specific subjects may be regarded as particularly suitable for the task. Part of the present New Zealand government's campaign to redress educational inequality relies heavily on

providing opportunities for Maori children, in particular, to learn their own language, and in some cases to be taught in it. It is also the case that the cultural subjects, art, craft, music, dance, etc. have been argued as vehicles suitable for providing self-confidence and self-respect for children who have not performed well academically. While the argument smacks of the mind-body dichotomy and perhaps reflects a measure of intellectual condescension, it nonetheless exists.

The second type differs from the first, in that, it is directed more at a self-conscious appreciation of one's own and others' emotions and feelings. The strategies used vary, sometimes supposedly yielding personal insights (into one's own fears, phobias and 'unnatural' behaviour), sometimes supposedly coming from an emotional outlet - whether through freedom from inhibition or the frank experience of frustration. It is also argued that the creative arts, music, drama, graphic arts, etc. all yield a particular kind of emotional satisfaction that is valuable in its own right.

The content of affective development education

If it is accepted that attitudes can be developed with respect to anything (even food, colours, plants, seasons, golf, hair styles, etc.) then this question arises: what areas have the countries chosen to emphasize? Is it possible to present them in some systematic way?

There are very few countries that do not state explicitly the desire that children should learn to love learning. The idea that *education* is a value and should be valued is virtually universal. It follows from this, that the net result of children's experiences at school is that they should come out with positive feelings towards education. While countries agree on this aspiration, most admit to their failure. Too many children leave school, "turned-off" by education and themselves "tuned-out". (Some of the reasons shall be considered later.)

It is also clear that within "education" as a whole, there are aspects that are treated differently and, by implication, apparently valued more. The world-wide emphasis on cognitive outcomes implies that schooling values *intellectual* performance highly. Ideally then, children should associate intellectual aspects of education with positive affect also. Because all subjects in all curricula are treated cognitively, virtually any subject has the potential to enhance or subvert the development of positive attitudes towards the intellectual.

If the intellectual aspect is one valued aspect of education, are others discernible? To answer this question, it is useful to enlist a tried-and-true system of categorization of domains of human experience that has survived the years. In addition to the intellectual, the categorization includes: aesthetic, physical, social and spiritual. When all are considered, it is apparent that in countries where the intellectual predominates, the other categories are often accorded low status and treated rather cursorily. It is also apparent that the "social" domain has been relied upon as the prime vehicle for society-oriented affective development education. However, when what is dealt with *within* this category is examined, it becomes apparent that particular countries stress some aspects more than others.

There are some four subcategories that reasonably cover the social domain. They are: moral, legal, political and, for lack of a better word, conventional. The countries vary in the way they approach these sub-domains. Some tend to emphasise one (often moral) or integrate them or allocate selected aspects of each to specific curriculum subjects - often on an arbitrary basis.

The spiritual domain features quite prominently in some countries - usually in association with religious education, but not exclusively so. In others, this domain remains unrecognized, perhaps allocated to agencies outside the school.

Again, while moral education and social education tend to gain greatest attention, there is another set of behaviours of perhaps lesser importance but nonetheless of significance to many. They may best be classified as "conventions." They relate to manners, etiquette, deportment and social protocol. They include the courtesies that are expected (usually by "adults" and "authority") to be observed between or among children and others. They extend in some countries to "dress" and "grooming", the requisite standard of cleanliness and, occasionally, hair styles. Because they represent society's preferences rather than its laws, regulations or moral prescriptions, they have been grouped here together under the heading "conventional".

Any affective development education programme might then be examined to see the extent to which attention is given to all of these domains:

- The intellectual
- The aesthetic
- The physical
- The spiritual

- The social - moral
  legal
  political
  conventional

Because affective development education tends so often to emphasize the social aspects, it is worth taking the subdivision of the social domain one step further.

All of us live in a variety of social contexts which impinge on us to a varying extent. To most, the family is of prime significance so that family relationships play an important part in life. Similarly to children, the school itself is a very relevant social context so that adaptation to the school as an institution is likewise very important. By the same token, there are other larger and more distant social contexts that envelop us, affect us and are affected by us. These can conveniently be classified as: community, society at large, the nation and beyond the nation, the international world community.

Affective development education programmes can emphasise any or all of these contexts - just as they can confine attention to the perspective of the individual alone. Any curriculum planner however, might reasonably be expected to take all such contexts into account in designing programmes appropriate for any age or stage.

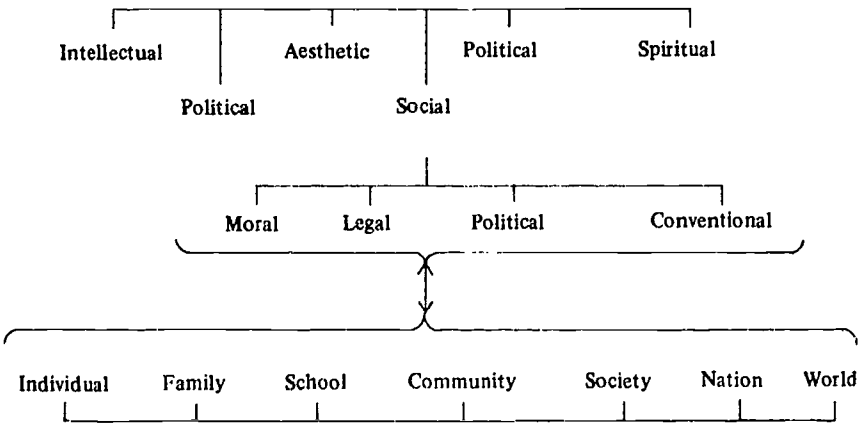
Necessarily any attempt to produce a comprehensive and systematic affective development education would have to face up to the questions: (i) what areas of the whole domain should be covered, and (ii) within each what should be given attention?

Figure 4 presents these domains as a set. Predictably the social domain has received a degree of elaboration not attempted in other cases.

In effect, Figure 4 completes the main task of this second part of Chapter Three - to devise a conceptual map. On the basis of the analysis done the components in that conceptual map have been identified as:

1. Individual versus Society orientation.
2. Direct versus Indirect approach.
3. Integrated versus Segregated subject matter.
4. Intellectual and/or Aesthetic and/or Physical and/or Spiritual and/or Social in content specification.

Figure 4. Content Domains of Affective Development Education



5. If Social in content specification, then, with what emphasis, viz.: Moral and/or Legal and/or Political and/or Conventional.

6. If Social in emphasis, then, from what perspective, viz.: individual, and/or family and/or school, and/or community, and/or society, and/or nation and/or world.

Each of these constitute choice points for planners and curriculum designers - and question marks for evaluation.

However, in surfacing some of the issues, there might also be some problems even dilemmas that may confront those who have been grappling with the development of affective development education. What follows is a very brief comment on concerns expressed by affective development educators as they go about their business.

Concerns in the development of affective education

Integration with the State ideology

It is clear that some countries make provisions for Affective Development Education based on clearly enunciated State Ideologies - Indonesia and Malaysia are examples. Among the advantages are that the

school system is then seen to be in tune with the socio-political climate and benefits from the continuity and social consistency that results.

Societal environment

Clearly, the school cannot take responsibility exclusively for producing the "ideal" citizen. Indeed one of the problems schools face is that they may be out-of-step with other social influences. Some countries attempt to establish a two-way communication with the community, "responding" to community wishes (even demands), and sometimes involving the children in community affairs and community services. In others, it is one-way communication, "informing" the community about what the school is doing.

Environmental relevance

Related to the previous point is the tendency of some countries to make use of the local environment for pedagogical purposes - as a resource (of material and skills) or as the site of examples to be examined.

Support services

Whether countries can provide support services, e.g. teaching materials, books, slides, overhead transparencies, audio or video tapes, packaged materials, advisor services and resource centres, seems, understandably, to be a function of wealth. Some provide elaborate support services, others are able to do little more than set curricula specifications and leave teachers to rely on their own resources. There is however, fairly widespread agreement that handbooks for teachers are valued particularly in the early stages of the development of a programme.

In-service training

There is also widespread agreement that teachers are central and indeed crucial for any Affective Development Education programme to work. Ideally any new programme should be preceded by appropriate teacher education. It is rare for any country to consider its provisions for in-service training adequate, but a number do make deliberate provisions for it, as a matter of course. Others are unable to do so.

Co-curricular activities

The extent to which countries provide "co" or "extra" - curricular activities varies depending on the national situation (e.g. where children leave school early to travel a long distance home). Nonetheless a variety of co-curricular devices are used, e.g. sporting events, cultural events, religious observance and the like.

Values specification

Some countries go into quite precise detail in specifying first, the virtues upon which moral and social behaviours should be based and second, in converting these virtues into specific behavioural outcomes.

The problem of the countries, however are: (a) lack of effective criteria against which outcomes may be assessed; (b) the lack of effecti methods for measuring them; and (c) the inability to be sure about cause a.. effect.

Terminology

There is a certain amount of variation from country to country in both the terminology used and what actually happens under the titles chosen.

A few countries hardly use the terms "affective development" or "affective development education" at all; although some of the things they do could be quite properly be designated as such. Probably the majority of countries in the region do use the terms but their programmes do not necessarily cover everything discussed earlier in the chapter. Some give it quite a specific meaning, often confining it mainly to moral education and sometimes, religious education.

The term "values education" is sometimes used, either as a substitute for moral education or as a more comprehensive term that encompasses it. The term has its uses but can be subject to some philosophical objections and theoretically, should embrace everything that is valued in education - which is literally, everything.

This chapter has attempted to indicate what is going on at the moment, and how it might be analyzed to yield a conceptual framework in affective development education. The next chapter attempts to cope with the idea of: where to next.

Chapter Four

FUTURE POSSIBILITIES

It is the task of this chapter to conjecture over what might lie ahead, both for the countries of the region as they develop their programmes and for the area of affective development education itself.

Before doing so however, there is some point in acknowledging the enormous range of difference found in the region - both with respect to the national contexts in which any programme occurs and the actual programmes themselves. Necessarily, the treatment will be selective and brief but hopefully, suggestive enough.

National contexts

- Unesco's APEID region includes four of the five most populous countries of the world - China, USSR, India and Indonesia. It also includes some of the smallest - Western Samoa, Maldives and Bhutan.
- Its nation states are sometimes culturally homogeneous, e.g. Japan and the Republic of Korea, and sometimes incredibly culturally diverse, e.g. India and Indonesia. It also includes, within its boundaries, some of the Least Developed Countries (as officially defined) and some of the most highly developed.

The region includes one of the countries foremost in technology and others that remain, relatively untouched by it.

- Within the respective primary education systems, there is also a great range. Some countries have achieved universalization, some not. Some have high drop-out rates, others very low rates. Four-year teacher training is mandatory in some countries; in others, it has been necessary to employ some teachers who have no training and who are learning on the job.

- The extent to which the teachers can be given support services is equally varied. Not all systems can supply children with textbooks and educational materials. Not all can provide teacher aids or teaching aids such as: television monitors and tape recorders, slide and overhead projectors, audio tape recorders, pianos and/or music synthesizers, teaching kits and packages, teaching materials, resource centres and advisory services. Some can supply a few of these, others can supply many, and others, not all.
- It is also the case that within some systems, extra demands on teachers do not result in increased work - merely a redistribution of responsibility. In most systems however, new ideas (from curriculum designers, planners and administrators) often entail extra, even after-work hours, for teachers, sometimes quite radical rearrangement of their working days and lives. (It is not surprising that some new and good innovations consequently run into teacher resistance.)

Affective development education

It is fair to say that national programmes in affective development education, if they exist at all, vary in a number of respects. For example, they can vary on every one of the 'dimensions' covered in the previous chapter. When the overall picture in the region is examined, it can be seen that some countries have comprehensive, and extensive programmes, others have programmes that are less so; others, with programmes that are selective and confined; and still others with programmes that attempt very little.

It follows from all these, that countries, as they are at the moment, are starting the future from different positions and with different backgrounds and experiences, that will affect not only how they see things now, but also the extent to which they are in a position to implement (and envisage) future developments.

World developments

It is also tempting, in a chapter presuming to deal with the future, to try to acknowledge one even larger context and its powerful influences - the world context. Since the industrial revolution, the rate of change has consistently accelerated. Powered by the subsequent electronic and informational revolutions, the world has entered into new eras where the one

certainty, is uncertainty - flux is ever-present. We will resist the temptation to foretell the future but it is likely that the paragraphs that follow will be influenced by a number of assumptions. For example, it seems reasonable at this point to assume that:

- Technology's influence will increase.
- The growth of cities into "megalopolis" is likely to continue in populous countries.
- The urban drift is likely to continue in all countries.
- World trade patterns are likely to be based increasingly on monetarist and free-trade policies that will see larger and larger economic "blocks" arise.
- "Consumerism" is likely to continue to increase with materialistic values prevailing more and more.
- The rape of the natural environment is likely to be with us for the immediate future - at least partially fueled by profit-making motives.
- As the environmental crisis deepens it may also become the case that the world community comes to question more and more what the essential human virtues and human values have become and ought to be.

If these assumptions are anywhere near correct, the implications for affective development education are rather clear.

The development of national programmes

The discussion that follows on national programmes cannot be specific, though it is based on the assumptions that the need for affective development education will be increasingly appreciated and more and more countries will be extending and expanding it.

An affective development education subject

In the course of this expansion, it is predictable that considerable effort will go into developing an affective development subject - perhaps called "Values Education", perhaps "Social Education" perhaps "Moral Education" - that will attempt to address *directly*, the moral and social problems that seem to be affecting the young.

If some of the examples available in the region are any indication, the content of such programmes will be based on (i) the state ideology (when there is one), (ii) national development aims, and (iii) educational plans derived from them.

The programmes are likely to give greatest consideration to national needs (for citizens who meet national requirements) rather than the "needs" of the individual. (It may be argued that national needs do not compromise individual needs.)

It is also likely that timetables will include this special subject which initially may not be allocated more than one period a week. Such programmes for example may wrestle with the difficult philosophical task of specifying what human virtues are to be stressed and what form should be given to the ideal education:

> "a well rounded complete person who is intelligent, humanistic and productive, who has a balanced understanding and concern for him- or herself, and others and who possesses loyalty and lives for country and commitment to international understanding."

This might be followed by a series of more specific desiderata which may be expressed as educational objectives, e.g.:

1. to cultivate willingness to share, empathize and sympathize and to develop a sense of loving and caring;
2. to inculcate a spirit of self-help and cooperation;
3. to instill self-reliance and independence;
4. to develop a strong sense of responsibility;
5. to develop a sense of fair-play and healthy competition; and
6. to promote loyalty and patriotism to one's country, respect for its constitution and rule of law, etc.

It is most likely that the development of the curricula will be accompanied by teachers' handbooks that are expected to carry the main burden of teacher guidance and re-education. However, in-service training may also be provided because without it any new programme will be difficult to implement. It is likely, too, that more and more educators will recognize that specialized, one-subject programmes cannot carry the day alone. As a consequence, other developments are likely to occur:

First, other subjects will also come to be seen as vehicles for conveying the moral and social affective education message. For example:

- Science-related subjects will be called on to draw out the morality of environmental preservation and to stress the importance of life-forms and the need to protect them.
- Social studies will increasingly be asked to address issues of local, national and international custom, law and morality.
- Physical education may be used as one route through which team-spirit, co-operation and good sportsmanship might be developed.
- The Arts will be seen as a major avenue for encouraging creativity and appreciation of culture (in the aesthetic sense). The arts too may be seen as the protectors of craftsmanship and traditional standards of precision and excellence.
- Language, dialects and foreign languages, will be involved to take some of the responsibility for helping in cultural understanding.

Given such developments, the interdependence of subjects may become more apparent with a resulting increased emphasis on integration of the curriculum.

Second, the school, appreciating that affective development is not only its responsibility, will seek to enlist the aid of the local community both to participate in the school programmes and as an ally providing outside support.

Third, as evolution of affective development education occurs, it will become more and more apparent that the teachers are the key figures. This is not so much a matter of the teachers' competency in subject areas but how they operate as teachers. Through the methods they use, teachers have enormous potential to do good and/or to do harm. That so many children drop-out, fail to learn and finally become hostile to subjects, to school, to learning, to adults and to society, can *in part* be attributed to teacher inefficiency - inefficiency in that the teachers have been the agents who generated such negative attitudes in their pupils.

Fourth, as this awareness grows, schooling systems will tend to show increasing concern for the emotional (psychological) condition of the children in their care. This will arise partly because the child is seen to be in a distressed state, and partly because the child's resulting behaviour is

disruptive. The first tendency will be to provide remedial assistance of one sort or another. The second tendency will be to try to provide preventatives - fences at the top of the cliff. The way this may happen is through extensions of teacher-training so that teachers become more aware of the principles that underlie human behaviour.

Fifth, training programmes may, accordingly, come to include more on human development and the recognition of pre-school and primary education as important and influential in the formative years of children. It will lead too to a recognition of the (i) - significance of, "love", "affection", "sympathy", "protection", "caring", "security", etc. and (ii) the school's part (both through work and play and through the provision of new experiences) in producing positive attitudes and ensuring that success occurs in many fields. In other words, the training is likely to reflect a move from teacher-centred education to learner-centred, with the needs of the children providing an essential part of the rationale. In all this, the critical interrelationship of the cognitive, the affective and the psychomotor will be given greater emphasis and recognition so that they can be used as allies in each other's causes.

Sixth, probably arising out of the circumstances discussed immediately above, some school systems may give greater attention to what might be called the 'education of the emotions'. Educational systems have always found "feelings and emotions" rather difficult to cope with, apart from stressing the kind of emotional expression acceptable at any given time and in any given context. Perhaps the part that emotional experiences may play in personal development will come to be better recognized. For example, it is obvious that "adventure programmes" that stretch a person's courage even near limits of their physical endurance, result in a remarkable deepening of self-confidence. Whether such "fear-provoking" situations can be matched by the arousal of other (perhaps less worrying) emotions is also a possibility. The creative experience likewise is thought to generate positive attitudes. Teaching that produces delight in the creative process (as distinct from the slavish adherence to skill practice) are more likely to feature in new affective development education programmes.

There is, behind the scenarios, a conjecture about a kind of evolutionary model. It presumes that affective development education will tend to evolve from the single-subject concentration to a multi-subject emphasis. It will tend also to expand to include more and more social aspects and to increase its focus on the affective development of the individual child. In the process of evolution too, the teachers will come to be seen more and more as the crucial agents. Consequently, teacher education will stress

methods of delivery that are increasingly better tailored to (i) children's needs, and (ii) what is known about human development. Finally, the "education" of the emotions can become integral to affective development education programmes.

The domain of affective development education

The previous "scenarios" have been based on the assumption that the domain of Affective Development Education is orderly, coherent and uncontroversial - yet it is none of these things. Consequently in the future, considerable attention will, very likely, be given by scholars and others to "putting the house in order". There is no scope here to enlarge on this theme but the final paragraphs of this chapter should acknowledge where some of the problems lie. That these problems exist, does not detract from the importance of affective development education - they merely suggest that clarifications and improvements are needed. Some of these problems are as follows:

1. *Terminology*. There is need to arrive at a systematic, precise and *agreed-upon* set of terms that avoid the overlaps and confusions currently existing.

2. *Affective development*. The development of feelings is an imperfectly understood phenomenon - both in terms of the process and the product. Some research (by Piaget and Kholberg, for example) is useful in the field of moral development but there are many unanswered questions remaining. For example, can one talk about emotional development in the all-inclusive way that cognitive development is talked about, or should there be separate identifiable components? Such questions need to be addressed by philosophers, theoreticians and researchers, alike.

3. *Effectiveness*. Does affective development education work? What happens because of (different kinds of) affective development education? Implicit in these questions is the idea of evaluation.

4. *Evaluation*. Evaluation in education is a vexing question at any time. It is particularly so with respect to affective development education. Is affective development education open to the same kind of "objective" techniques that have been used in the cognitive area? Must it rely on more subjective,

anthropological-type procedures? If affective development education is going to be based on more than an act-of-faith or society's conventional wisdom, more needs to be known about what practices produce (identifiable) results.

5. *Teacher education*. The best ways of educating teachers in this field are yet to be discovered. What are they? In light of the present situation, how may teachers best be helped?

These questions, though basic in the field, only provide a framework within which affective development education may be considered. They do not address the practical problems of making a programme and deciding what should go in it.

Part II attempts to do so. It examines the contexts that bear directly on teachers - the curriculum, methods of delivery, evaluation and training - and comes up with suggestions on a handbook for teachers that may have fairly universal applicability in the area. It starts however, logically enough, with a more focused attack on curriculum.

PART II

In this second section of the book, attention is directed more towards educational realities. Its fundamental concern is with putting an affective development educational programme in place - although the principles invoked can also apply to any educational programme.

Part II addresses the two related questions: what should the ingredients of such a programme be and how can they be organized and implemented.

Necessarily then, this section draws on well-recognized views on what the important components of an education system are. It also draws on less well-recognized views about what has to be done to make innovations succeed.

Fairly clearly, the introduction of affective development education into a system for the first time, will pose many problems. Not the least of these will be gaining acceptance for the innovation at the outset. Thereafter, there will be all sorts of needs that will have to be met such as, constructing curricula, training teachers, providing plant and equipment, providing support and back-up, to name a few. In the same way, the expansion of any existing affective development education programme must face up to similar concerns.

This section attempts to clarify such concerns and indicate ways in which they might be addressed. It starts logically enough with curriculum.

Chapter Five

CURRICULUM POSSIBILITIES

Curriculum content

Part I will have made it clear that there are two relatively standard approaches to the definition of affective development education content. In one, the content is specified as a single affective development subject - usually called 'values education', 'moral education', 'religious education' or 'social education' or something similar. In the other, the content is specified as part of a number of established subjects and diffused across the curriculum. Some established subjects are regarded as better carriers than others. For example, social studies is a clear favourite but, art, physical education, out-of-school education and others attract supporters, too. Where curriculum subjects are integrated so that older disciplines lose their identities, affective development education is also diffused but with less clear specification. Rather a great variety of 'teachable moments' are called upon to carry the affective development message.

In any discussion of curriculum, it is often difficult and perhaps unwise to separate *content* from teaching *method*. Affective development education is no exception because it, too, depends to a considerable extent on how the content is taught. After all, where the establishment of children's values and attitudes are at stake, the agent becomes critical. In all of us, many values and attitudes become internalized simply because of the affection (or contempt) in which we held the person who mediated them to us, at a critical learning point in our lives. It is no wonder that children often unconsciously take on the values and attitudes of parents and relatives, who are important to them. By the same token, an 'agent' who provokes hostility, fear and unhappiness tends to be ineffective as a values spokesperson and inappropriate as a model to copy.

Whether teachers can succeed in making sure that the content of affective development "lessons" attracts the positive or negative feelings desired, depends very much on how they act as messengers or models.

Chapter Six will give particular attention to teaching methods. At the moment it is merely sufficient to note the intense interrelationship between method and subject matter in the affective development education domain.

In confining its attention (however artificially) to the content or subject-matter of affective development education, this chapter will pay attention first, to the subjects into which affective development content can be injected and second, to the content of the specialized 'values/moral/religious/social' type of subject.

Affective development education across the curriculum

Given that a nation's curriculum is specified as a series of discrete subjects, e.g.: reading, writing, spelling, language, arithmetic/mathematics, general science/the sciences, art and craft, woodwork, metal work, physical education, social studies, geography, history, etc.; then the task becomes to find ways to include affective development education in any or all of them.

The task can be approached at different levels of complexity. At the simplest level, it is a matter of relying on the teacher, or the textbook writer or the curriculum materials designer, to come up with a number of 'teachable instances' where a moral point might be made, or an attitude reinforced or a value promoted. For example, at the pre-school level there is no shortage of songs, poems and stories that carry morals. Fairy stories and other stories often reflect a view of what is good and bad, right and wrong, fair or unfair, nice or nasty, etc. The presumption is that the children will identify with the positive aspects of the situation and, as it were, absorb the desirable value or attitude. Many of us can recall with clarity and a sense of burning injustice, the trials and tribulations of brave little (animal) heroes and heroines triumphing in the face of adversity - 'Dumbo', 'The Little House in the Country', 'Cinderella', 'Snow White' are some - not only beloved in Anglo-Saxon cultures, but now appearing in contemporary media as well.

At the more complex end of the continuum, it is conceivable that a very systematic approach could be adopted. It would entail first, that a set of 'universal' values be identified. For example, to the traditional Greek, values of 'truth', 'beauty' and 'goodness' might be added sets derived from religious beliefs (Christianity has its ten commandments) or sets derived from the national philosophy (e.g. Indonesia's Pancasila) or from the national ideology. Sometimes, countries have used *ad hoc* lists of values which a particular group sees as generally accepted social values. For example again,

ideas of 'tolerance', 'civic responsibility', 'honesty', 'concern for others', are representative kinds of virtues that many people would willingly accept.

These broad values can themselves be uni- or multi-dimensional. They might, for example, be confined to the eternal verities, truths. They might, however, be divided into (i) *social values* - those that bear on interpersonal conduct and relationships (most of the earlier examples are of this kind) - (ii) *individual values* - those that have to do with the development of the individual as a full, rounded personality (e.g. values of enterprise, initiative, emotional balance, intellect, curiosity, rationality, creativity, etc.) and (iii) *environmental values* - values that relate to respect for property and the environment, e.g. conservation, anti-pollution, ownership, 'habeas corpus', privacy, etc.

The point is that the creation of the initial catalogue of virtues or values then permits more specific educational activities to be derived from them. The initial broad goals permit more specific curricular objectives. Objectives, once established, lead to activities suitable to achieve the objectives. What those activities are, determine the subjects within which they would best be identified. In the process, however, three questions have to be answered:

- what are the broad national values?
- what curricular objectives follow?
- what activities will best achieve the objectives?

The remainder of this section, dealing with affective development across the curriculum, will illustrate what can happen when these three questions are answered and when the consequent steps in curriculum design are taken. In each case, the values objectives and activities will be located within identified subject areas. For further illustration, a distinction will be made between activities suitable for early years and those suitable for later years.

For lack of space, only four subject *areas* will be discussed here, namely: 'the basics', 'social sciences and humanities', 'science and mathematics' and 'aesthetic studies'. It is hoped that they will be sufficient to illustrate the point. There is nothing significant about the grouping of the subjects; this has only been done for convenience.

1. The 'Basics'

For the purpose of the present exercise the basics will be taken in their old genre as 'reading, writing and arithmetic' - the 3'Rs. Because of their life-long relevance, ideally, everyone *should* like them. So they ought to be strong candidates to attract positive affect themselves. While so much will depend on the way they are taught (see Chapter Six), a lot will also depend on what they are about. Reading, writing and arithmetic all start with the choice of content open, i.e. almost anything can become something to read and write about and almost any situation involving numbers can become part of arithmetic. Consequently, the content of the '3'Rs' ought to have intrinsic interest and would always be associated with pleasurable, and attractive situations.

Given this, it is still an open choice whether the 3'Rs are required to carry moral, ethical, social and/or national messages also. It does not follow automatically, however, that such stories will achieve their moral, ethical, social or national purposes, just because they are there. These purposes can be subverted, not only by ineffective teaching, but also because the message fails to tune into the pupil. Again there are a number of reasons for such failures. First, the message may be too sophisticated - 'over-the-heads' of the pupils. Or it might be too trite, too trivial, too banal for the level of the pupils - beneath their dignity. Or the language used might be too difficult - or too easy. Or the concepts may not be within the comprehension of the pupils. For example, young people have no effective concept of what the world is and may have little comprehension of the concept of nationhood. Even 'honesty' is a generalized concept. The undesirability of telling a lie in one situation may not be transferred to all other situations.

There are two issues at stake here. The first is what might be called the 'teachability' level of any specific aspect of affective development education. The second is whether the intention is to pursue affective development education, covertly or overtly. The latter issue merits discussion.

Covert programmes proceed on the assumption that morality or any other form of approved behaviour is 'caught' rather than taught. It is often assumed that because children have been exposed to both precept and practice (by teachers, parents, relatives, peers, community members, etc.) they will come to conform to the desired norms of behaviour. Regrettably, the negative side of this model is equally effective. When the precept and practice are both bad, children may learn undesirable behaviour. In covert programmes, moral, ethical/social religious behaviour is exemplified -

examples are provided - but no attempt is made to influence pupil attitudes, beliefs and behaviour directly.

On the other hand, overt programmes proceed on the assumption that morality or other forms of approved behaviour can be taught. As a result, two competing strategies usually feature. One strategy favours procedures that, if they are not *indoctrination*, they come close to it. Through repetition, assertion, reward and punishment, the desired end is reaffirmed and reinforced. The objective is to achieve attitudinal and behavioural conformity and the end justifies the means.

The other, favours an intellectual approach to *teaching about* the approved forms of behaviour - but usually in such a way that the desired end appears logical, reasonable and appropriate. This tends to be the case even in programmes that profess to be non-directive and leave the final decision to pupils themselves. The assumption is that if the mind accepts, then behaviour will be in tune with it. The assumption is not infallible. Otherwise, 'the road to hell would not be paved with good intentions'.

The two extreme versions of these two overt approaches clearly start from different fundamental assumptions about human behaviour and teaching principles. Even so, lesser variations of both are to be found in most curricula.

In developing any affective development education programme, there is a need to come to terms with the various kinds of issues discussed above. It is necessary, for instance, to decide on the:

- relevancy of any affective development episode or incidents;
- learning level of the pupils;
- readability of the materials;
- conceptual level of the materials;
- teachability of the episode;
- teaching strategy - covert or overt; and
- if overt, whether by indoctrination or by intellectual persuasion.

Figure 5 contains several examples of episodes, suitable for inclusion as affective development education in existing 3 R's programmes. Fairly clearly, in each case the questions above have been answered in particular ways.

Figure 5. Affective development education through the 'basic' subjects.

Broad values	Curriculum objectives	Practices		Curriculum area
		Early years	Later years	
Honesty	To encourage truthfulness and regard for property rights.	Lessons with exercises in reading and writing that involve telling the truth and the evils of stealing.	Lessons with reading and writing examples, that expose moral dilemmas associated with truth telling and respect for property where consequences are harmful to others.	Reading, writing
		Lessons with practical number exercises centering on an example involving honesty	Lessons with data derived from social statistics relating to crimes against property	Arithmetic
Appreciation of one's own and others' cultures	To develop an affection for one's own language and a curiosity about other people's languages	Lessons that play with word sounds in indigeneous and foreign languages.	Lessons on different kinds of questions and on non-verbal behaviour on one's own and other people's language behaviour.	Languages
National solidarity	To develop a sense of personal identification with and loyalty to the nation.	Lessons that include stories of national heroes and heroines and reflect such virtues as courage, self-sacrifice, endurance. etc.	Lessons that consider current social issues and the implications of events for the national good.	Language, Civics

2. Social Sciences and Humanities

These two domains have great potential for carrying the task of affective development education. Because both fields are essentially concerned with human relationships and relationships between people and

their environment, much of their subject matter bears on values, attitudes, and social and moral conduct.

Because the humanities include languages and literature, they can be regarded as an extension of the earlier work done on reading and writing.

Because the focus of social sciences is on understanding human behaviour in its many forms - from political through economic to interpersonal - the social sciences can provide the bases on which much social action can take place.

In everyday reality the issue is for all of us, whether we base our behaviour on intuition, understanding or prejudice. Intuition-based behaviour is, by definition, unthinking. Its virtue is that it is spontaneous and representative of our feelings. Prejudice-based behaviour is also intuitive but has its basis in judgements formed without supporting evidence.

Thinking-based behaviour is not intuitive and is based on judgements made on the basis of available evidence and reasoned conclusions about cause, effect and consequence.

Clearly, in so far that people become knowledgeable about what leads people to act in particular ways and what impact those actions are likely to have, the probability that they will behave in thinking or rational ways increases.

Even so, there still remains the possibility that this understanding, this knowledge, may be misused - put to bad effects if the initial fundamental assumptions are wrong. For example, Hitler was able to go a formidable distance, down a terrible path, through an astute application of principles of human and social behaviour - but started from the false premise of 'Aryan Superiority'. 'Con-persons' also apply social science principles to deceive and exploit other human beings.

There is considerable scope then in the social sciences to confront moral, ethical and social problems and examine the feasibility and consequences of alternative solutions and actions.

The examples in Figure 6 illustrates how the Humanities and Social Sciences might be used as vehicles for affective development education.

Figure 6. Affective development education through the humanities and social sciences

Broad values	Curriculum objectives	Practices		Curriculum area
		Early years	Later years	
Equity and social justice	To inculcate a sense of 'fair play' and equality of opportunity.	Lessons that include stories, stories, poems, songs, etc, illustrating the virtues of 'fair play' and tolerance of differences.	Study of the history of oppression and inequality; role play, taking parts of the disadvantaged and advantaged.	Social Studies, History, Civics
Civic responsibility, social commitment	To develop a sense of identification with one's community and a recognition of social interdependence.	Visits and field trips to social agencies, e.g. postal services, hospitals, police, government offices, law courts, etc.	Examination of the functions of civic agencies, work experience, community projects, etc.	Social Studies, Civics
Appreciation of national heritage	To develop a knowledge of and pride in significant aspects of the nation.	Lessons that expose children to national symbols, dance, music and art forms and enable them to enjoy and experience them.	Lessons that promote a more in-depth understanding of the meanings, values and norms associated with critical events in the nation's history and its cultural artifacts.	Social Studies, History, Geography, Civics
Environmental responsibility	To develop an understanding of the interdependence of mankind and the environment and the need to protect the national heritage.	Lessons that incorporate stories, songs and poems about the land, its vegetation, its flora and fauna, its sacredness in lore and legend.	Lessons on the consequences of despoliation: pollution, deforestation, ozone destruction, violation of cultural values relating to the land.	Social Studies, Geography, Biology, Natural Science.

Broad values	Curriculum objectives	Practices Early years	Later years	Curriculum area
Health	To develop healthy habits and an appreciation of fitness and the prevention of ill health.	Lesson on healthy habit practices: teeth cleaning, washing, food selection, etc.	Lessons on personal hygiene, human development, diet, illness, first aid, etc.	Health, physical education, hygiene
Financial prudence	To develop an awareness of money matters and knowledge of wise use of available resources.	Lessons involving exchange practices, goods for services, saving and balancing the budget.	Lessons on micro and macro economics market forces, theory and practice. How the exchange (banks and stock markets) work.	Economics business

3. Science and Mathematics

The earlier figures contained examples that involved both mathematics and science - simply because often the boundaries between humanities, the social sciences, the national sciences can become blurred.

Mathematics and science, like any subject where group work can be involved and where children may work together to solve problems, *can* provide opportunities for the development of social co-operation, fellow-feeling and mutual support. Good teachers will capitalise in such opportunities. Bad ones may even create a situation that subvert them. Nonetheless the selection of content may also be tuned to serve the interests of affective development education.

Given the intellectual nature of mathematics itself, the opportunities are somewhat limited, confined perhaps to two alternatives. On one hand, mathematical problems may be located in human/social situations so a moral emerges incidentally. On the other hand, because mathematical thinking is a human activity, how it occurs can provide useful personal and social insights. Human thought-processes carry their own fascination for all of us. Given that there are usually reasons why anybody makes systematic errors in mathematics, discovering the cause and comprehending it can often provide a valuable insight into how minds (and people) work.

This last point applies even better where everyday-working knowledge serves every bit as well as knowledge of scientific principles. For

example, science says the world is round (more-or-less) but every day we act as if it were flat - and manage very satisfactorily. Again, we don't need to know the "Laws of Gravity" to dodge a falling object. We all tend to develop an everyday form of science to help us cope with everyday phenomena. Problems arise however, when more than everyday understanding is needed and there is where we must appreciate the 'scientific explanation'. Some fascinating studies have recently been undertaken in New Zealand that involve discovering how children's everyday understandings of say, the way light travels, how sound travels, how trajectories take there shape, etc. they are plausible but make scientific nonsense.

The fact that people think the way they do is not accidental. There is usually some explanation for it - perhaps quasi-logical, perhaps experiential, perhaps psychological. Whatever may be the case, discovering the history of ideas (personal or universal) can be a very efficient means for creating interest, motivation, and, of course, positive affect - and in an essentially scientific way. Figure 7 illustrates how such things may be done.

Figure 7. Affective development education through mathematics and science

Broad values	Curriculum objectives	Practices		Curriculum area
		Early years	Later years	
Rational reasoning	To understand the logic of maths, and the use of numerical concepts.	Lessons associating symbolic number forms with concrete forms. Manipulation of (mathematical) relationships, e.g adding, subtracting, multiplying, dividing.	Lessons concerned with a systematic understanding of the 'conventions' of maths and the numeric sciences (algebra, geometry, statistics, etc.). Mathematical assumptions - why and how number (and shape) systems work.	Arithmetic. Mathematics

Broad values	Curriculum objectives	Practices		Curriculum area
		Early years	Later years	
Logic of cause and effect	To appreciate the interrelationship between preceding events and subsequent ones and the implications for control of either.	Lessons including discovering scientific phenomena, plants, animals, objects, etc. when attempts are made to 'grow', 'modify' or 'destroy' them.	Lessons concerned with understanding scientific method - deduction, induction, inference, evidence, etc.	General Science, the Sciences, Philosophy
Science as means for improving society	To appreciate the applications of science to contemporary life.	Lessons on how plants (vegetables) can be made to grow better and bigger, irrigation, use of fertilisers, etc.	Lessons on the scientific revolution - industrial, electronic, information - the study of the use of science for the good (and bad) of mankind.	General Science, Bio-Sciences, Agriculture, Engineering, Civics, etc.
'Modernization' technologisation	To provide children with an education suitable for subsequent employment in a technological workforce.	Lessons with computers and other forms of electronic equipment - games, familiarization, writing (word processing, etc.)	Advanced work with computers and electronic media: skill training, system analysis and operation.	General Science, Computing, Computer Science, Media.

4. Aesthetic studies

This section is devoted to the arts, craft, music and physical education. They have been put together, principally because, it can be argued, that all of these emphasise creativity. Of course they do not need do so exclusively and indeed there is scope for creativity in virtually any area of the curriculum even mathematics, though admittedly, opportunities are limited in this highly structured highly systematic field. Nor is it the case that art and craft, music and physical education are exclusively creative within themselves. As 'expressive' subjects they all entail performance and accordingly, skill. All have histories and, therefore, may be approached historically. All have their logics and may therefore can be approached intellectually.

However, it is because they provide opportunities for expressiveness and creativity that they have been put together here. Figure 8 repeats the procedures followed in the earlier figures and provides examples of how broad social values may be translated down to everyday classroom practices.

Figure 8. Affective development education through aesthetics

Broad values	Curriculum objectives	Practices		Curriculum area
		Early years	Later years	
Perpetuation of the arts and national forms of culture.	To appreciate the place of art and culture and promote artistic creativity.	Lessons using various art media, clay, paper, paint, paste, wood. Making and designing 'things', spontaneously and according to requirements. Movement.	Lessons concerned with artistic skill development, painting, sculpting, dance, carving, weaving, etc. Understanding of design. Use of art forms to give a social message.	Art, Craft, Dance.
Physical competency	To gain self-confidence and self-discipline through the performing arts.	Lessons on physical movement and skill including dance, minor games, athletics, gymnastics.	Advanced forms of athletics, sports, dance, and outdoor adventures.	Physical Education, Dance.
Music	To develop a love of music, an understanding of it and competency in it through capitalising on the natural inclination to sing (and dance).	Lessons on how to make music with rudimentary instruments - combs and paper, tin cans, sticks, etc. Moving to music.	Music 'making', 'writing', 'performing'. Advanced music forms - instrumental music, choirs, operettas.	Music
Emotional balance	To develop an awareness of human emotions and an appreciation of emotional experiences and self-control.	'Creative' lessons in which the emphasis is on free experiences - finger painting, movement, drama.	Lessons emphasizing creativity and originality through the use of various art forms, music, dance, etc.	Music, Dance

Hopefully the scanty examples provided in the four Figures above will have given a taste of what can be done by starting from a statement of broad general values to produce curriculum practices. They should have also reinforced the point made earlier that affective development education can be undertaken at many and various places in the curriculum.

However, the final part of this chapter turns its attention to what may occur when one subject is given the main or even sole responsibility as the vehicle for affective development education.

Affective development education as a single subject

Obviously, the content of affective development education, even if it is treated as a single subject, will differ in line with the emphasis given. For example, a subject called "Religious Education" will have distinct differences from a subject called "Moral Education" - or one called "Social Education" or one called "Values Education". Even within each of these subjects there is scope for variation across cultures. For example, Religious Education may, in one culture, be highly specific and doctrinal confined to a given (State) religion - it may be the Islamic religion, the Hindu religion, the Buddhist religion, the Christian religion or another orthodoxy. Or it may be eclectic, covering a number of religions not with a view of promoting any particular faith - rather as a matter of religious studies.

Religious education may or may not encompass a spiritual aspect. In some religions the concept of spirituality is completely integrated into all or most aspects of religious experience, observation, understanding and deportment. In others, it is not. It may also be the case that the essence of spirituality is not necessarily associated with (a particular) religion at all. It is an experience or insight that is religious in character but not necessarily to be identified with any established set of religious beliefs. This view, which takes spirituality, spiritual experience and spiritual 'understanding' to a different plane, seldom finds its way into affective development education programmes.

Similarly, Moral Education need not be closely tied to a religious faith - though it often is. In Christian societies morality may equally mean Christian morality or alternatively, morality as society has come to define moral conduct - social 'mores' if you like.

'Social Education' is also unable to claim consensus on its definition or, on what its content ought to be. In Japan for example, the concept has at least three different connotations. Social Education may mean (i) the

process of socialization, (ii) education about society or (iii) out-of-school activities conducted in the community. Programmes based on these three interpretations would obviously be different from each other.

The one concept that is most universal is Values Education (or in India's case, Value Education). The reason is obvious, the idea of Values or Value is universal, it applies to many things - some of which most cultures are likely to share. Values Education is more generic and consequently, aspects of religious, moral and social education can all fit under its roomy umbrella.

For this reason, 'Values Education' has been chosen as the form for this section of the chapter. What follows is *one* illustration of how a Values Education subject might be constructed. The example chosen relies very heavily on a project undertaken in the Philippines and on the "Teacher's Handbook on Affective Development"[1] that resulted from it.

Values education

The critical objectives of a values education subject are to:

- affect the values formation of children;
- produce attitudes that reflect the desired values; and
- induce behaviour consistent with the values.

The content of any Values Education subject could well be derived in a manner similar to that described in the preceding section on Affective Development Education across the curriculum. If there were first an agreed-upon set of values, everything might follow from that. In the Philippine project, this set of values was called "Core Values". They comprised:

Health	Social responsibility
Truth	Economic efficiency
Love	Nationalism
Spirituality	Global solidarity

1. National Educational Testing and Research Centre. Department of Education. Culture and Sports. Philippines: *Teacher's handbook on affective development,* 1988.

Given such values, the next task is to develop a framework and a justification upon which the whole subject may be built. Because this has been done systematically and comprehensively in the Philippine project, the opportunity has been taken here to present it here virtually unchanged. There are only two comments to make. First, the excerpt is presented as an *illustration* of a process of what might be done. Second, the content of the illustration was designed by Filipinos for the Philippine situation. It is unlikely that any other country using the process as its model would end up with precisely the same content - nor should it.

VALUES EDUCATION: A PHILIPPINE EXAMPLE

RATIONALE

Value

A thing has *value* when it is perceived as good and desirable. Food, money, and housing have value because they are perceived as good; and the desire to acquire them influences attitudes and behaviour.

Not only material goods but also ideals and concepts are valuable, such as truth, honesty, and justice. For instance, if truth is a value for us, it commands in us an inner commitment which in turn translates itself into our daily speech and action. Truth is good and desirable; it influences attitudes and behaviour.

Values are the bases of judging what attitudes and behavior are correct and desirable and what are not. It is, therefore, of crucial importance that there be an appropriate framework as well as strategy for providing the context and operational guidelines for implementing a values education programme. The values education framework hereby suggested is designed to translate values from the abstract into the practical. The importance of this is underscored by the fact that values, when defined in a book or in the classroom, or discussed at the family table tend to be abstract. Values such as discipline and concern for the poor are ineffective unless they are internalized and translated into action. Therefore, there is a need for values education that is meaningful and effective.

Value education

Values education as part of the school curriculum is the process by which values are formed in the learner, under the guidance of the teacher, as he interacts with his environment. But it involves not just any kind of teaching/learning process. First of all, the subject-matter itself, values, has

direct and immediate relevance to the personal life of the learner. Second, the process is not just cognitive but involves all the faculties of the learner. The teacher must appeal not only to the mind but to the heart as well, in fact to the total human person. Third, one learns values the way children learn many things from their parents. Children identify with parents, and this identification becomes the vehicle in the transmission of learning, be it through language or through values of thrift and hard work. Hence, the teacher's personal values play an important role in values learning.

Values education programme

Values have a social function: commonly-held values unite families, tribes, societies, and nations. They are essential to the democratic way of life, which puts a high premium on freedom and the rule of law. That is why, shortly after the Revolution of February 1986, the Department of Education, Culture and Sports (DECS) made values education a primary thrust.

Similarly, the DECS thrust found a strong support in the Philippine Constitution of 1987 in its vision of "a just and humane society", which calls for a shared culture and commonly-held values such as "truth, justice, freedom, love, equality, and peace". (Preamble)

In the pursuit of this thrust, the DECS has embarked on a *Values Education Programme* with the following goal and objectives:

GOAL, OBJECTIVES AND GUIDELINES

The goal of Philippine education was to provide and promote values education at all three levels of the educational system for the development of the human person committed to the building of "a just and humane society" and an independent and democratic nation.

Objectives

Proper implementation of the programme will develop Filipinos who:

1. are self-actualized, integrally developed human beings imbued with a sense of human dignity;
2. are social beings with a sense of responsibility for their community and environment;
3. are productive persons and who contribute to the economic security and development of the family and the nation;

4. as citizens, have a deep sense of nationalism, and committed to the progress of the nation as well as of the entire world community through global solidarity; and

5. manifest, in actual life, an abiding faith in God as a reflection of his spiritual being.

Principles and guidelines

Values education, pursued at the national, regional, local, and institutional levels, should be guided by the following general principles:

1. It must be oriented toward the *total person* of the learner - his mind, heart, and entire being.

2. It must take into consideration the unique role of the family in one's personal development and integration into society and the nation.

3. In the school context, more important than lesson plans and any list of values are the teachers themselves who have the proper sense of values, awareness of their inner worth, and utmost respect for the person of the other.

Values conceptual framework

The Values Conceptual Framework, herein described, is intended as guide and form of teaching aid in the implementation of the Values Education Programme.

What it is not:

It is not prescriptive: values cannot be imposed.

It is not exhaustive: it does not purport to be a complete list of human values.

It makes no statement on regional, local, and institutional needs and priorities.

What it is:

It is descriptive: it is an attempt at an orderly description of a desirable value system on the basis of an understanding of the human person.

It is conceptual: it lists ideals which have to be internalized in the educational process.

It is intended to be applicable in varying degrees to all three levels of the educational system.

It is broad and flexible enough for adaptation to specific contexts.

It is desirable that regions, localities, and institutions construct their own values map, with clearly defined priorities, suited to their peculiar context and needs. This Department of Education, Culture and Sport framework should be of help in such a task.

Classroom teachers, syllabi constructors, and curriculum planners may use it to identify which values are to be targeted in specific courses and programs.

The DECS framework may also serve as a frame of reference in the reform and revision of operative Filipino values. For instance, against the background of the framework, *pakikisama* should be seen as something to be prized but not at the expense of personal integrity; likewise, as a Filipino value, it should be compatible with the much-needed *productivity* and should even become a bridge to *national solidarity*. Similarly, *utang na loob* should have wider applications in society so that it can propel other values such as *concern for the common good* and *social justice*.

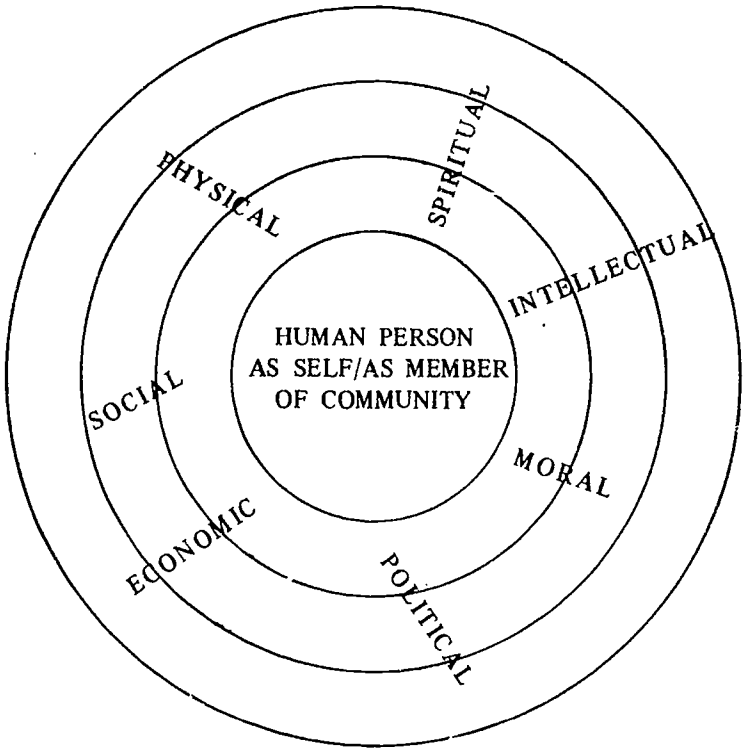
PHILOSOPHY

The human person

The Values Education Framework, herein presented, is based on a rationale, that is to say, a philosophy, of the human person. More specifically, it is grounded on a rational understanding of the Filipino in his historical and cultural context, which undergirds the Philippine Constitution of 1987. That understanding of the Filipino as a human being in society and his role in the shaping of society and the environment may be reconstructed from the various statements of the Constitution and expressed in the following summary manner.

The human person is the subject of education; he is a human person learning and being taught. The human person is also the object: the human person is at the center of the curriculum and the entire programme. The task of education is to help the Filipino develop his potential to contribute to the growth of Philippine culture, and by controlling the environment and making use of human and non-human resources, build appropriate structures and institutions for the attainment of a "just and humane society".

Figure 9. The dimensions of the human person



The human person is multi-dimensional as depicted in Figure. 9. There is, first of all, the distinction between the person as self and the person in community. In real life, however these are not two distinct and separate aspects: the person as self grows precisely by developing his faculties in contact with the world and others in the community and by taking an active role in improving that community.

1. The human person is an individual self-conscious being of incalculable value in himself (Art. I, Sec. 11; Art. XIII, Sec. 1) who cannot be a mere instrument of the society and of the state. He is not just body and soul juxtaposed or mixed as oil and water: he is an embodied spirit. Hence,

his physical, intellectual, moral, and spiritual well-being is recognized by the State (Art. II, Sec. 13).[2]

As a *physical* being, he has material needs. He is *intellectual*, equipped as he is with an intellect whose activity is to know, with a view to transforming himself, society and the world. As moral being he is endowed with a free will which searches for the good and whose motive force is love. His personhood is oriented to Almighty God from which he derives his spiritual nature.

2. The human person, however, does not live in isolation but in a community with other persons - physical, intellectual, moral and spiritual - like himself. Hence he is inevitably *social* (Art. II, Sec. 13).

He belongs to a family, that basic unit of society or - in the words of the Constitution, "the foundation of the nation" (Art. XV, Sec. 1) - as well as to a wider and more complex society of men and women. Being social, he anticipates his role in defining the goals and destinies of the community and in achieving the common good.

He is also *economic*. Life in a community involves the concerns of livelihood, sufficiency, production, and consumption.

Lastly, he is *political*. Like other peoples in the world, the Filipinos have constituted themselves into a nation-state to pursue the goal of "social progress" and "total human liberation and development" (Art. II, Sec. 17).

CORE VALUES

The values map

On the basis of the foregoing philosophy of the human person, the supreme and overarching value that characterizes education is *Human Dignity*: the human person is of infinite value (Art. II, Sec. 11; Art. XIII, Sec. 1). Thus in Figure 10 it occupies the center of the circle and the core values revolve around it.

As physical (made of matter), he must maintain *Health* and *Harmony with Nature*.

As spiritual (capable of higher concerns and of rising above the material), he must cultivate a sense of *Spirituality* in consonance with his nature and must respond to God in faith.

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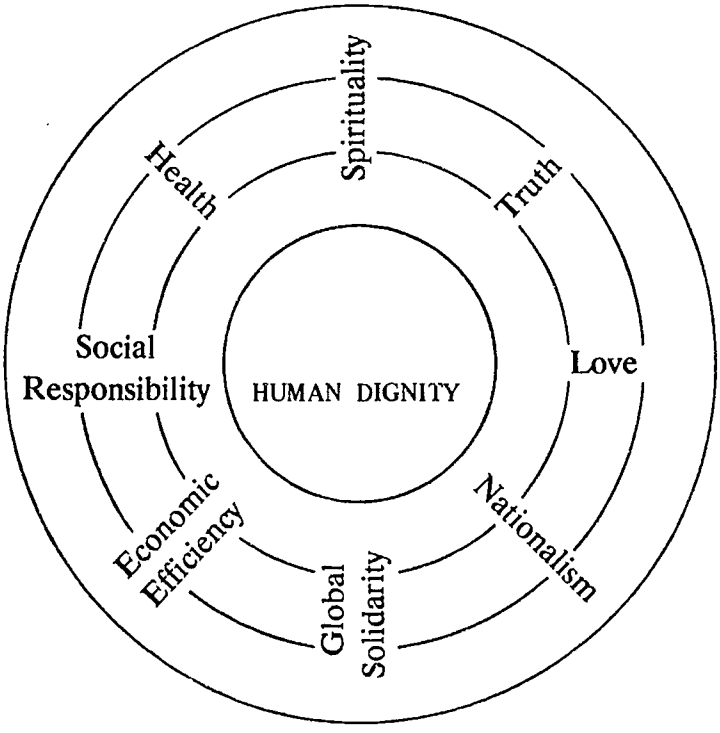
2. Reference of this type are in the Philippine Constitution of 1987.

Figure 10. The Core Values

1. Health
2. Truth
3. Love
4. Spirituality
5. Social Responsibility
6. Economic Efficiency
7. Nationalism

   Global Solidarity



As intellectual (gifted with mind, the faculty of knowing), he must constantly search for the *Truth*. He seeks knowledge that would transform society and the world.

As moral (endowed with the faculty of freely choosing and loving), he must go out to others and in fact to all humanity in *Love*.

The foregoing are values pertaining to the person as self; indeed, the human being must achieve *Integral Self-development* by cultivating his human faculties to the fullest possible. In fact, however, these values are actualized in society.

As social (living in a community), he must cultivate the sense of *Social Responsibility*, aware of his unique participation in the pursuit of the welfare of the family and the common good of the larger society so that, that society can, in turn, look after the common good and well-being of the inhabitants.

As economic (bound to concerns of livelihood), he has the obligation to help achieve *Economic Efficiency* for the community.

As political (member of the nation), he must foster the sense of *Nationalism and Patriotism*, in which he identifies with the people and joins hands with them in the pursuit of common goals. As member of the world community, he must cultivate a sense of *Global Solidarity* for the emerging concerns and problems of one country can no longer be considered in isolation of others.

RELATED VALUES

The core values (see Figure 10) are here further made specific, as indicated in Figure 11. The seven core values are further explained and ramified into particular values. Attempt is also made to include values indicated in the Philippine Constitution.

Again, *Human Dignity* is the overarching value; all other values are pursued because of the inner worth of the human person.

1. *Health* (Art. II, Sec. 15; Art. XIII, Sec. 11) implies *Physical Fitness* and *Cleanliness*. The physical nature of man calls for a certain *Harmony with the Material Universe* (Art. II, Sec. 16). He perceives his affinity with the world and apprehends beauty in the forms and shapes of nature and the artifacts of man. Endowed with the aesthetic sense, he must develop his appreciation of *Beauty* and *Art*.

2. *Truth* implies the tireless quest for *Knowledge* in all its forms. Furthermore, it is not enough to discover data and know facts, but one must develop *Creative and Critical Thinking* to meet the challenges of the modern world (Art. XIV, Sec. 3-2). The objective is a creative understanding and

imagination that would transform the environment, develop a culture expressive of the ideals and highest aspirations of the people, and build structures and institutions in the pursuit of a "just and humane society".

3. The moral nature of man places primacy in the value of *Love*; it also implies the quest for personal *Integrity* and the development of *Self-worth* or *Self-esteem*, *Honesty*, and *Personal Discipline* which are marks of a mature person and a useful citizen.

4. Human existence - especially experiences such as love and suffering - point to a reality beyond, through experiences, indicating that far from being closed in upon himself, man is more than man, a creature open to the dimensions of the infinite, which religious believers call by the name of God (Preamble). The response to this transcendent spiritual dimension is the surrender of *Faith*. The cultivation of faith is what is meant by *Spirituality*.

5. *Social Responsibility* means, first of all, strengthening the family as "the foundation of the nation" (Art. XV, Sec. 1) and "a basic autonomous social institution" (Art. II, Sec. 12), if we wish to be a vigorous society weathering the impact of modernization and technology. *Mutual Love, Mutual Respect*, and *Fidelity* are traditional values which preserve the unity and "sanctity of family life" (Art. II, Sec. 12). Herein are subsumed the traditional family values of respect for parents, elders and those in authority. In addition, *Responsible Parenthood* is meant to strengthen the family by improving the quality of life. Present conditions demand that the traditional institution of the family be strengthened and at the same time contribute not to the fragmentation of society but to the building of new social structures.

Social interaction among individuals and groups must be characterized by *Concern for Others* and the *Common Good*, the love of *Freedom*, the democratic principle of *Equality*, and *Respect for Human Rights*. Recent historical experience underscores the need for *Popular Participation* in the determination of social policies, the conduct of public affairs, and the shaping of the nation's destiny (Art. XIII, Sec. 15 and 16).

Society, by it very nature, sets up structures and organisations. *Justice*, which should be fostered in the human heart, must be built into just social structures, by which all, especially the poor, the oppressed and the underprivileged, have an equitable share not only in duties and obligations but in power, material resources, essential services such as health and education, ownership especially of land, and other benefits of growth and development (Art. II, Sec. 26; Art. XIII). *Peace* is also the common aspiration of human beings living in society; it is also intricately related to

justice and freedom (Art. II, Sec. 2). All too often police force, military might, armed struggle and violence are overvalued in national defence, the redress of the wrongs, the attempts to change unjust social structures and the perennial pursuit of peace. But the one value which has been proven most effective and most in conformity with the dignity of the human person is *Active Non-violence*. The February Revolution of 1986 is eloquent testimony to this value. *Active Non-violence* is not mere passive resignation or resistance, but indicates the active use of non-violent means, such as vigilance at the polling places, walking out of fraudulent tabulation, stopping tanks by presence and persuasion, and above all, prayer. It recognizes the inner goodness of protagonists and antagonists alike, the superior power of love over hate, of spirit over force.

6. *Economic Efficiency* is achieved by man through work, the exercise of human mastery over the resources of nature and creative imagination in the solution of complex problems. In this regard, the objective of the Filipino today is the attainment of a "self-reliant and independent national economy" (Art. II, Sec. 19). *Work Ethics* is imperative particularly in a depressed economy. Man's aim must be to produce food, goods, basic commodities, and other manufactures for the survival and well-being of the community; but more he must produce machines that will produce (Art. XII, Sec. 1) *Productivity* as the key to raising the quality of life for all, especially the underprivileged, implies *Thrift, Self-reliance, Conservation of our Resources*, the development and application of *Scientific and Technological Knowledge and Vocational Efficiency* (Art. XIV, Secs. 3 and 10) to augment and accelerate output. Another important element for economic growth and development is the daring spirit of *Entrepreneurship*; in a country of vast natural resources and enormous human power, entrepreneurship must enter into innovative enterprises and use wisely scarce capital to achieve maximum results for the benefit of the community.

7. Lastly, the spirit of *Nationalism and Patriotism* (Art, II, Sec. 13; Art. XIV, Sec. 3-2) means the love of country and the people as a distinct political unit bound by a common history (the past), committed to a common cause (the present) and sharing a common destiny (the future). Filipinos, whether Ilocanos or Mangyans, Muslims or Christians, whether of Chinese or European ancestry, share a *Common Identity* by reason of our common history. Contributory to this sense of common identity is the *Esteem of our National Heroes* whose lives and deeds are part of our history (Art. XIV, Sec. 3). There is need likewise of a *Collective Commitment* to the present task of national reconciliation and reconstruction for the future of the nation. This collective stance implies, on the part of each, a *Civic Consciousness*, which makes the citizen aware of his rights and duties in the community, and *Pride*

in one's Country. The spirit that must bind us together as one nation cannot be that of class conflict, as Marxism would have it, or Adam Smith's capitalist principle of laissez faire (each one for himself) but the power which has transported, even in pre-hispanic times, one whole house on the shoulders of people committed to help a friend in need: the spirit of "*Bayanihan*", the word expressive of our *Solidarity* - working together as one nation. But nationalism must go beyond the boundaries of the nation toward regional and *Global Solidarity* based on *International Understanding and Co-operation* in search for peace and justice in the community of nations.

The foregoing core and related values are presented in tabular form in Figure 11, which shows some values as related to the self, others as having to do with man's social nature, and specific values flowing from specific aspects and dimensions of human existence. However, values must not be perceived as exclusive of one another. In fact they are all interrelated with one another and with the central core value of *Human Dignity*. In specific teaching/learning situations, the teacher may and perhapsshould point out this interrelatedness, as for example, how *Personal Integrity* and *Discipline* are important if we as one nation, bound together in the spirit of *Solidarity*, are to respond to the demands of *Social Justice*.

The next chapter turns attention to the teaching process itself. In it reference will again be made to the pioneering work undertaken in the Philippines.

Figure 11. Core and Related Values

	DIMENSIONS	VALUES
HUMAN PERSON	ASSELF	
	PHYSICAL	HEALTH Physical Fitness Cleanliness Harmony with the Material Universe Beauty Art
	INTELLECTUAL	TRUTH Knowledge Creative and Critical Thinking
	MORAL	LOVE Integrity/Honesty Self Worth/Self Esteem Personal Discipline
	SPIRITUAL	SPIRITUALITY Faith in God
	INCOMMUNITY	
	SOCIAL Family	SOCIAL RESPONSIBILITY Mutual Love/Respect Fidelity Responsible Parenthood
	Society	Concern for others/Common Good Freedom/Equality Social Justice/Respect for Human Rights Peace/Activity Non-Violence Popular Participation
	ECONOMIC	ECONOMIC EFFICIENCY Thrift/Conservation of Resources Work Ethics Self-Reliance Productivity Scientific and Technological Knowledge Vocational Efficiency Entrepreneurship
	POLITICAL	NATIONALISM Common Identity National Unity Esteem of National Heroes Commitment Civic Consciousness/Pride "Bayanihan"/Solidarity Loyalty to Country GLOBAL SOLIDARITY International Understanding and Cooperation

HUMAN DIGNITY

Chapter Six

METHODS BEST SUITED FOR AFFECTIVE DEVELOPMENT EDUCATION

This chapter deals primarily with methods that a classroom teacher might use to promote affective development. It will not attempt to provide a comprehensive evaluation of the suitability for affective development education of teaching methods, in general, but will rather confine attention to those that have been found to be particularly useful. We assume that teachers will select those methods with which they are likely to feel confident. Some may be encouraged to experiment with new methods. To help this, examples will be provided.

In the domain of affective development education perhaps more than in any other, the teacher needs support from colleagues, parents, the community and society at large. There are two main reasons for this. First, affective development education is likely to be more effective if all the social forces impinging on children tend to be like-minded. Second, because interpersonal relationships feature so prominently in affective development education, the greater the number of social contexts involved, the better. Some attention will be given in this chapter to how teachers may extend their affective development education beyond the classroom.

The significance of the teacher

It is possible to imagine a student developing cognitive and even psycho-motor competencies by studying in isolation from anyone else. Much can be learned through the use of books, radio, television, computers, video recorders, etc.

It is far more difficult to imagine that someone studying alone could develop equivalent competencies in the affective domain. In affective development, interpersonal interaction seems absolutely essential. If affective development includes the development of values, attitudes and behaviour, considered to be desirable, it again seems unlikely that this could occur without access to those other human beings and contexts that determine what

is desirable and what is not. If feelings and emotions are to be understood and be turned to the individual's advantage, this can only happen through regular interplay with other individuals - so that what is common to humanity can be better appreciated and ways of channeling emotions can be perceived, compared and appreciated.

In such a situation, the teacher as agent, mediator, advocate, facilitator, advisor, evaluator is clearly important. She is important as manager of the learning process. But while proficiency as a teacher and the wise selection of teaching methods is a *necessary condition* for effective affective development education, it is not a *sufficient condition*. The teacher is also important as a model who, through her own behaviour, demonstrates higher order affective development herself.

In so far as human relationships between teacher and pupils are vital to the success or failure of affective development education, much hinges on the kind of person the teacher is. A 'warm' climate in the classroom is not generated by a particular method. It is generated by the particular teacher. Methods are tools to that end. The teacher as the craftsperson will determine how effective the tools can be.

Perhaps it is worth noting that a 'warm' 'efficient' and 'quality' classroom environment can be created by different kinds of teachers. Not all teachers have to be entertaining extroverts, whose force of character (charisma) as it were 'jollies' pupils into learning. Nor need the quiet and relatively retiring teacher be unsuccessful. What does appear to be common to good teachers, is a genuine respect for others, a concern for them, a willingness to empathize with them, see things through their eyes and then marshall whatever resources are necessary to pursue the educational objective as efficiently as possible.

The teacher's armoury

If the teacher's job is to pursue the educational objective efficiently how may this be done? The Philippine publication referred to in Chapter Five provides an example of techniques and approaches that can be used for teaching values in character building activities. It lists:

- *Telling.* A process for developing values that enables a pupil to have a clear picture of a value-laden situation by means of his own narration of the situation.
- *Inculcating.* An approach geared towards instilling and internalizing norms into a person's own value systems.

- *Persuading.* The process of convincing the learner to accept certain values and behave in accordance with what is acceptable.
- *Modelling.* A strategy in which a certain individual perceived as epitomizing desirable/ideal values is presented to the learners as a model.
- *Role playing.* Acting out the true feelings of the actor(s) by taking the role of another person but without the risk of reprisals.
- *Simulating.* A strategy in which the learners are asked to pretend to be in a certain situation called for by the lesson and then to portray the events and also by imitating the character's personality.
- *Problem solving.* An approach wherein a dilemma is presented to the learners asking them what decisions they are going to take.
- *Discussing situations, stories, pictures, etc.* This technique asks the learners to deliberate on and explain the details in the lesson.
- *Studying biographies of great men.* This is an approach that makes use of the lives of great men as the subject matter for trying to elicit their good deeds and thoughts worthy for emulation.
- *Moralizing.* The process of working out a sense of morality through active structuring and restructuring of one's social experiences (e.g. moral reasoning and analysis).
- *Values clarification.* Values clarification as a strategy for values development may be considered as learner-centred. It relies heavily on the pupils' ability to process his beliefs, behave according to his beliefs and to make a decision whenever confronted with a value dilemma.

A variety of other techniques and approaches may be added to the above list. One that is specific to affective development education but stands a little apart because of its direct attention to 'feelings' is 'Emotion Charging'.

Emotion charging uses feelings and emotions to promote affective development. The strategy may involve steps like the following:

a) Identifying the specific emotion or affective aspect to be developed in the children. Emotions can be categorized into two types: *positive emotions* such as love, joy, sympathy, etc. and *negative emotions* like anger, fear and jealousy. The former tend to promote affective development, the latter to hinder it.

b) Creating or presenting an emotionally-charged situation in which a specific emotion is aroused by a particular stimulus situation likely to occur in the real world. For example, fear is aroused by loud irritating sounds or some other threatening situation.

c) Letting children react to the emotionally-charged situation. They will tend to react in either desirable or undesirable ways. Observing these reactions, gives the teacher opportunity to guide children's behaviour towards positive affective development.

d) Reinforcing the desired emotional reaction of children. Based on their experiences, children learn from reinforcement and non-reinforcement of their responses to a stimulus situation through a reward system, i.e. approval/disapproval, etc.

e) For children of sufficient maturity, examining and discussing what has been going on so that insight and understanding follows.

The kinds of techniques and approaches outlined above probably invoke visions of teaching occurring in the classroom. It need not be so. They all can be employed equally effectively outside the classroom - and by people other than teachers, too.

This distinction between what might be called "*school-based delivery*" and "*non-school based delivery*" is useful because it reminds us of the earlier comment about the significance of other social milieux outside the school. The implication is that a good teacher ought to recognize the importance of those other milieux and ought to make provision for using them.

In order to help the teacher approach that task systematically and comprehensively, there is some point in having some organizing principles. One way to do so is for the teacher to have what could be called "a teacher's model of pupil learning".

One such model is described below and then portrayed in Figure 12.

If one starts with the learning as the central focus of the model (L in Figure 12) it can be argued that of the various environments the learner inhabits, four stand out as particularly salient - school, home, community and society (Sc, H, C, and So in Figure 12).

The learner (L) interacts with all four milieux and each interacts with the learner (the straight arrows in Figure 12).

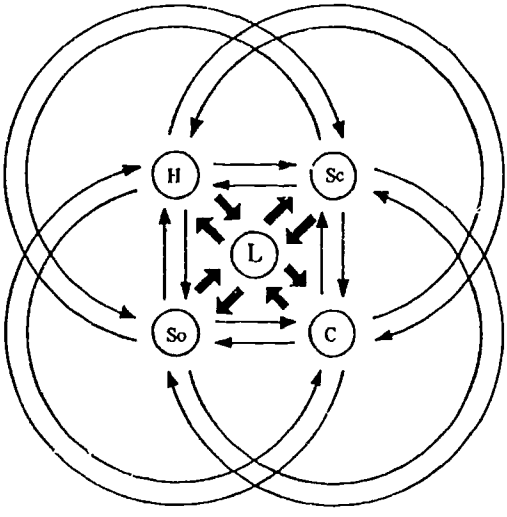
The milieux also interact with each other (the curved arrows in Figure 12).

Fairly clearly, because of all these interactions, there is scope for all of the milieux to be in complete harmony over the values they promote or are in varying degrees of disharmony.

In all probability, the child, in the middle of it all, may get conflicting and worrying messages. What is more, some of the messages may be particularly strong (perhaps the bad ones) and others particularly weak (perhaps the good ones).

The process of affective development should enable the pupil to comprehend and cope with whatever degree of harmony-disharmony might exist.

Figure 12. The Learning Milieux



Legend: L = Learner
H = Home
Sc = School
C = Community
So = Society

It follows from a model like that in Figure 12 that the teacher should plan the affective development education programme to take all four milieux into consideration when determining what to teach and how to teach it.

It also follows that the teacher would be well advised to:

- establish links with community - particularly parents, public servants and civic citizens;
- maximize the use of community resources - human and material;
- make use of opportunities to visit, explore and get to know various sectors of the community;
- make use of other government and non-government agencies and institutions for consolidating and conserving efforts.

In Figure 12 one of the milieux identified was the school itself. The school environment stands in a different relationship to the classroom than do the other more distant milieux. The school environment impinges on the classroom in a variety of ways; it can be the source of external authority that sets many limitations on what may be done in the classroom, when it may be done and how it may be done. The school milieu is the pupil's first introduction to bureaucracy, law and institutionalized organization. To the extent that children come to understand; the school as an institution, the logic of its regulations and the practices of management, the children become prepared for organizational life after school. Regrettably this opportunity is often lost and pupils spend their school lives either conforming to or not conforming to the institutional lores and laws of the school but with little appreciation of why they exist and what purposes they serve. A complete affective development includes an understanding of social organizations and knowledge of their ways. Without that, children and adults are ill-prepared to cope with the legitimate demands of society's institutions or to counter and change illegitimate ones.

Affective development programmes can foster this process of understanding by such curricula activities as the following:

1. Student organizations

This strategy aims to facilitate and encourage social co-operation, concern for others, responsibility, etc., by setting up student organizations such as student committees or student councils. Initiatives will need to be

taken by the teacher but responsibility for organization must fall on the pupils themselves.

The typical student organization is given responsibility for setting up sub-committees and looking after sub-committees' duties, e.g. doing cleaning rosters, administering flag ceremonies, running the school lunch programme, organizing sports and socials events, etc.

The following procedures have been used for developing the organization strategy:

- Students elect representatives from each grade to form a committee (with the support of the teachers). The chairman and other positions are filled by elections also.
- The committee sets up sub-committees according to the duties and functions in the school and in the community.
- The committee and sub-committees meet regularly to conduct business.
- The teachers take the role of supervisors and evaluators of the whole programme.

2. **Student-peer contract**

The student-peer contract is a technique that promotes co-operation between students for correcting undesirable behaviours. The contract is made between the student and a peer, or the student and a neighbourhood group to allow them to give reminders if the undesirable behaviour occurs again.

The following steps have featured in some Student-Peer Contract applications:

- The student selects the peer or group at the teacher's suggestion.
- The student gives a contract to the peer or group to observe the proprieties as agreed.
- The peer or group pays attention to the student's performance, both in the classroom and at home, and reminds him/her when transgressions occur. This may include giving praise when transgression is avoided. The student may also be asked to monitor his or her own behaviour.
- The student finally evaluates him or herself with the help of the peer group.

3. **Serve and learn programme**

Pupils who belong in particular, to poor families are often hindered from continuing their studies even though they may have a strong interest and desire to do so. The serve-and-learn programme provides assistance to such pupils in order to help them. The school organizes assistance from community sources willing to buy school supplies for the use for targeted pupils. The pupils are then assigned roles and tasks designed in turn to assist school activities. Their 'payment' in kind, helps them to continue their education.

This programme may be used as an exercise in social responsibility for other pupils who may not be in need of such assistance. Such programmes aim to develop responsibility and self-worth, to provide opportunities to practice "sharing and caring" etc.

following procedures have featured in some Serve and Learn Progr s:

- The school sets up the criteria to be used for the selection of 'poor' pupils or others who might benefit from serving in the programme.
- They then contact interested groups in the community, 'sell' the idea, and get in return the relevant resources.
- The school defines the roles and tasks to be performed by the selected pupils.
- The pupils perform their tasks and are given 'payment'.
- The school evaluates the programme.

Besides the three strategies above, the school can create a variety of other activities to enhance affective development. They include establishing various clubs, arranging competitions and contests, tree planting, ceremonial observations etc.

- The organization of learners *in-and-out of the classroom* should be flexible, i.e., not confined to conventional groupings. It can be based on the ability or interests of the learners and in accord with the demands of each particular learning task.
- Using the learner's natural environment for illustrating and for elaborating theories and concepts through direct observation, experimentation, and discussion will tend to make the experience more real and lasting.

- The use of periodic *field trips* (e.g. to factories, farms, etc.) can allow further elaboration and deeper understanding of the subject matter.
- Encouraging the use of the *classroom discussions* on specific problems and issues can rouse the learner's interest.
- The use of *resource persons* in the community, e.g. farmers, carpenters, bricklayers, salesmen, factory workers, fishermen, etc. to help the learners understand and appreciate their various jobs and to establish a link between the concepts and daily life.

As a final word it should perhaps be noted yet again that teachers who are enthusiastic, well organized, clear in their requirements and considerate of individual differences, tend to get the best results - whatever the subject may be. Affective development teaching is no exception to this rule.

Comment

It is difficult in a chapter on teaching methods not to stray into a general discussion of teaching methods (of all kinds) and of all those things that a good teacher is supposed to do. Often catalogues of 'virtuous teaching' practices read like a prescription for sainthood - and look extremely intimidating. We have tried to resist the temptation - but only succeeded partially. It does seem as if certain practices commend themselves particularly strongly for teaching for affective development. Consequently the final paragraphs consists of a sort of shopping list of 'good practices' - desiderates that hopefully will encourage the willing teacher without deterring the hesitant.

- Approach the task of teaching with enthusiasm.
- Know all the students and divide attention appropriately among them.
- Accept individual differences.
- Encourage positive responses.
- Vary activities in order to make them interesting and capable of holding children's attention.
- Allocate the time to various tasks or activities flexibly.

- Adjust task difficulty according to individual differences in order to maximize work satisfaction.
- Encourage group activities to provide group experiences.
- Organize groups to maximize participation.
- Encourage interaction among children to achieve peer learning, socialization as well as self-discipline.
- Use stories and anecdotes to capture imagination.
- Invite people from the community to demonstrate their expertise.
- Create situations by means of stories, drama, mime, puppetry, masks etc. to explore one's own feelings and those of others.
- Adjust the methodology to the level of entry.
- Where possible integrate affective development education with other subject areas.

Chapter Seven

EVALUATION AND AFFECTIVE DEVELOPMENT EDUCATION

A chapter on evaluation has been included in this monograph for two reasons: one doctrinaire, one practical. There is now a body of educational opinions that considers evaluation *ought* to be integral to any educational operation - from classroom lessons to complete educational reforms. Behind this conviction lies the practical reasoning that says, "if we are trying to go somewhere we had better know how we are getting on, whether we are travelling in the right direction, how far we are going and how much the effort is costing".

Implicit in such reasoning are two opposing ideas. The first is that by regular checking, everything can be kept on track. This idea leads to evaluation by objectives and presumes that it is important to make sure that any programme achieves what it sets out to achieve. The second idea, opposing the first, recognizes that learning and teaching are continuing processes that can often be improved. The two processes are evolutionary so that as new events occur they ought to adapt creatively. This idea leads to process evaluation - a stock-taking where new objectives takeover from earlier ones.

It is often the case that international funding agencies and the larger bureaucratic educational organizations favour evaluation by objectives because the assessment procedures involved lend themselves easily to 'accountability' requirements. On the other hand, process evaluation tends to be less predictable, tends to rely more on subjective procedures and yield explanations of why things did not go as initially planned. The supporters of process evaluation argue, reasonably enough, that at the beginning of any educational project or programme one can never anticipate everything that will occur and take all exigencies into account.

To counter this, the evaluation - by objectives protagonists, break up the longer time span into shorter ones and require objectives for each. For example, one may have specific objectives for each one of a series of lessons.

The final objective is to have achieved each of the separate (mini) objectives. The reasoning is linear and presumes that in educational processes one step should follow another in logical sequence.

Whatever 'school of thought' is favoured however, any educational process always proceeds on the basis of a number of judgements. In the course of a lesson, those judgements, made by the teacher, are often intuitive, based on an internalized understanding of the learning and teaching process. (How else could it be, given anywhere between 20 to 50 unique individual psyches and intellects?) Judgements are also made about the performances of children. Sometimes these are systematic (e.g. based on standardized tests); sometimes they are subjective and based on the teacher's opinion. Judgements too are integral to the role of the Principal as he or she tries to organize and run the school to best advantage. Inspectors, supervisors and advisors are all in the judgement business. More often than not their judgements arise out of their expertise and experiences rather than from the kind of 'quality control' used in industry. It is only at the systems level that judgements tend to be more factually based. School returns are aggregated and analyzed to produce a statistical base upon which systems administrators and politicians may rest their recommendations and policies.

Such judgement processes are, in effect, evaluations that, depending on the adequacy of the evidence that can be used to justify them, are more or less authoritative. Evaluation in itself is a developmental process. It is a continuing activity which consists of sub-processes such as delineating, obtaining and providing useful information for keeping those involved informed of the progress, the worth and effectiveness of their undertaking. Hopefully, it leads to improvement in the quality of decisions they reach. The delineating process defines and captures the information necessary for evaluation to be made through such steps as specifying, defining and explicating. The obtaining process makes available the required information through such procedures as collecting and analyzing (e.g. formally, by the use of statistics and measurement; informally, by considered judgement) and the process of providing information involves making sense of the information that best serves the needs or purposes of the evaluation. The information generated by the processes of delineating, obtaining and providing ought to be useful if evaluation is to improve the quality of decision-making.

Clearly, evaluation, as a continuous process, needs many methods, and involves a number of steps and operations. To be at its best, evaluation requires systematic implementation, feasible methodologies and relevant strategies. But to be socially effective, it also needs active collaboration and participation of all involved - those who are evaluating and those who are

being evaluated. Taken over all, evaluation can be seen as an integral part of human endeavour.

At issue in this present chapter however, is how effective evaluation of affective development education can be. In the paragraphs that follow it will be seen that evaluation of affective development education is a relatively underdeveloped field. It will also be seen that the two schools of thought - evaluation by objectives and process evaluation are not always in agreement.

Evaluating in affective development education

All delivered or deliberate educational undertakings are purposeful - they set out to achieve desired purposes. They may be more or less explicit about these purposes but nevertheless at the end of the day whoever has been the subject of the undertaking is expected to be better. They are expected to have acquired greater knowledge, deeper knowledge, deeper understanding, more skills and healthier attitudes. They are also expected to behave better - mentally, morally, physically and socially.

Affective development education is no exception to this purposefulness. Indeed much of it is fueled by the intention to achieve desirable social behaviour. The earlier definition of affective development in Chapter Two makes that quite clear:

> "affective development is a process through which individuals come to harness their feelings and emotions so that their predispositions to action come to serve the best interests of the individual and society."

To put it simply, the person who has become fully developed affectively, is able to judge what ought to be done in the light of what is good for others - and do it.

An education process that has as its main objective the developing of emotionally mature, socially responsible citizens faces several big problems. The end result - the mature responsible citizen - is some distance into the future while the children being educated are here, now and are immature, naive and not yet responsible.

The main problems are to determine the best way to achieve the long term end result. Should it, for example, be a series of logical steps leading along a single track to the ultimate destination? Or should it be an array of experiences that, at the end, come together to create a unified pattern?

Behind these two questions lie two different learning theories. The first, a linear theory, is typical of the behavioural school and is consistent with Bloom's mastery learning paradigm. The second, a pattern theory, is based on Gestalt psychology, Kurt Lewin's Field theory that sees insight and understanding resulting from 'closure' - when all the pieces of the jigsaw puzzle finally fit together. The first of these theories leads more readily to a programming (even indoctrination) strategy. The second leads to a less systematic strategy with emphasis placed on understanding and insight.

Fairly clearly, evaluation procedures in each case will tend to be different, even though they would be based on the same principles.

Whatever the case, the objectives of the evaluation process itself will tend to remain the same. The purpose would be to indicate how well pupils were progressing in their affective development - for the sake of the pupil's own learning, the teacher's teaching and the administration's accountability.

The fact that affective development education focuses far less on cognitive outcomes means that the means for measuring what has been achieved is more difficult. Admittedly, Kohlberg's work on moral development gives some leads on 'ages and stages' so that a rough indication of a given student's level could be given. Theoretically too, it would be possible to develop a series of moral, social, religious situation simulations, to gauge how children might behave in real life situation. There are, as well, a number of 'projective' tests where the subjects have situations described to them and they have to indicate, verbally or in writing, what they would do. Again the assumption is that the reported behaviour would occur in similar real-life situations. Because of the relative lack of formal evaluation testing instruments, it is difficult to undertake summative evaluation - evaluation that 'sums-up' what has been achieved at the end.

Its counter-part 'formative evaluation', which assesses how the pupil is being 'formed' during the process, tends to be more feasible. As it is used, it often relies on the teacher's recognition of a relevant incident - where a pupil exhibits behaviour that is morally, socially, emotionally desirable or undesirable. By accumulating information over a length of time, the teacher can form a 'picture' of the child's level of development relative to others in the class. This tends to work most easily when children exhibit behaviour at the extremes - they are persistently 'good' or 'bad'. For children who fluctuate between being good and being bad, or who fall only a little short of being good or bad, the judgement is harder to make. In the last analysis it becomes a matter of the teacher's judgement which, unfortunately, may not always be free from bias or prejudice.

There are then two main drawbacks to the conducting of effective evaluation in affective development education: (i) the lack of valid reliable instruments or even well-tried conventional techniques; (ii) teacher's unfamiliarity with evaluation, in general and evaluation in affective development education, in particular. Both will be dealt with in turn below.

Techniques of evaluation in affective development education

1. Observation

By far, the most universal technique used for evaluation in this area is observation and judgement. Given that all scientific understanding starts from observation, this is entirely reasonable. However, what is at issue here is how efficient the observation is.

It is probably true to say that inspectors, supervisors, and advisors who visit classrooms quite briefly have time to accumulate very little data and therefore, rely heavily on their experience. They virtually get a clue or two and then extrapolate (often quite extensively) to draw general conclusions about the class, the pupils in it, the teacher and the school. Most are more confident in the validity of their judgements than is really justified.

Teachers, on the other hand, because of their lengthy exposure to the class have much more data available. For them the problem becomes whether they have accumulated it systematically enough and whether the data are representative of the whole domain. In reality, teachers often tend to form opinions based on episodes that are particularly salient to them, when for example, a child does something particularly 'nice' or particularly 'nasty'.

Third-party observers familiar with the classroom observational research that has established a strong tradition since its early experiments in the 1960's, can often approach observation quite systematically. They employ conventions for various aspects of observation. For example, they may have 'schedules' or checklists that specify the exact kinds of behaviour being looked for. They may also have strictly controlled time periods when they focus only on the teacher or on each specific child. They may also have 'protocols' that determine their behaviour as observers and their 'roles' in the classroom.

In recent years, some very useful and informative work has been done by combining the observations of an independent observer with the

perceptions of the teacher and the pupils. This process, called 'triangulation' requires all three parties to interpret how they perceive the situation (in the classroom, or with respect to a particular group or pupil) to each other. They then set out to reconcile differences so that all those involved have an agreed-upon understanding of the situation.

How effective the whole observation process can be depends also on the kind of records that are kept. In many countries few precise records are kept. Indeed when the teacher comes to write (annual) reports on their pupils they often dredge their memories, relying on overall impressions, rather than carefully collected data.

Some teachers keep casual records, noting occasional incidents as they occur. Some rely on *Anecdotal Records*. These usually consist of brief notes made from time to time and are incorporated into the student record. *Case Studies*, which comprise more in-depth study of a given pupil over a longer period can be very informative. Unfortunately they are very time-consuming to do and require specialized skills. Anecdotal Records and Case Studies both benefit when:

- The actions of the (target) pupil and those around him or her become the focal point.
- The description is objective.
- The description is brief, to-the-point, and includes all relevant details.
- Description and interpretation are both separated from judgements, proposals and recommendations.

Anecdotal Records and Case Studies may be complemented (though ideally not replaced) by Ratings or Rating Scales as they are sometimes called. The ratings in these cases consist of stated characteristics regarded as desirable, e.g.

- co-operativeness
- dependability
- industry
- initiative
- self-control
- honesty
- integrity

If a scale is used for rating, there are several alternatives possible, namely:

- It can consist of an arbitrary numerical scale with, for example; 1 meaning the highest quality and 10 the lowest.
- It can also be stated in frequency terms, e.g. all of the time; most of the time; sometimes; rarely; never.
- It can also be stated as a comparison with class standards, e.g. well above average; above average; average; below average; well below average.

Sometimes the ratings can themselves reflect the teacher's value judgements, though this is less desirable than the more objective ones above. In this type, two judgemental extremes provided the starting point, e.g. superior-inferior; excellent-poor; good-bad; and then various intermediate positions are added.

A number of factors can limit the effectiveness of ratings, e.g.:

- *The personal bias error* or what is sometimes referred to as error of leniency or severity. Basically, this occurs when the observer rates all pupils *too high* or *too low*. This error can be minimized by statistical procedures in which each observer rating is scaled to an arbitrary mean and standard deviation. When individual teachers are involved, one possible solution is to tabulate teachers' ratings, and calculate means. A comparison of the means will indicate particular teacher(s) who are consistently overrating or underrating students.
- *The generosity error*: Sometimes raters become personally committed to the pupils being rated especially when "poor" or "unsatisfactory" ratings will disadvantage the pupils in the future. (There are statistical procedures for coping with this phenomenon too.)

Efficient observation-based evaluation occurs when:

- observation is accurate;
- the 'incidents' observed are representative of the domain being assessed;
- the incidents observed are sufficient in number to compare an adequate sample;

- recording systems are precise and concise but with enough detail for the purposes;
- judgements made are unquestionably derived from the observational information;
- ratings are made against clear and objective criteria.

2. Self evaluation

A number of countries use self evaluation as an evaluative technique. The Philippines has "My Achievement Monitor" as a means of self-evaluation of progress in *academic* performance, *personality* and *character* development. This helps the pupil develop awareness of strengths and weaknesses and desired directions for improvement. Sometimes, observations or remarks of peers, parents or members of the family are suitably recorded. The significant features of the scheme include the following:

- Training in objectivity (fairness) in rating or analyzing one's own performance.
- Developing the idea of accountability for one's own development and actions.
- Engaging as partners with the school in the development of their own children.

An example taken from the 'Teachers Handbook on Affective Development' appears on the following page.

Such self-report instruments have some inherent weaknesses. Those most commonly discussed include: semantics, fakability, self-deceptiveness, and validity.

Semantics: when interpretation hangs on the precise meanings of words and there is confusion over what key words mean, then the information provided will be unreliable.

Fakability: respondents (and their co-respondents) may wish to create a good (or bad) impression and may be astute enough to understand the strategy of the test. They then 'fake' their answers to give the desired impression.

Self-deception: respondents may genuinely think they are telling the truth but their perception of 'reality' may be different from others.

Name_____ Date_____

SUMMATIVE EVALUATION OF PUPIL'S BEHAVIOUR

Instruction: For each statement put a check under the column which best describes your action or behaviour.

Statement	EX 5	VS 4	S 3	F 2	NI 1	Remarks
A. In School						
1. I go to school with clean and neat clothes						
2. I go to school on time						
3. I do my assignment/homework by myself						
4. I listen attentively and participate in the discussions						
5. I am courteous in talking with people						
6. I am helpful not only to my classmates but also to others						
7. I am sincere with what I say and do						
8. I spend my money wisely. I practise thriftiness especially in using my things like paper, pencil and even in the food I eat						
9. I believe in God, I pray to him not only for myself but for other people						
10. I am proud of being a Filipino						
B. At home						
1. I keep my body clean and neat daily						
2. I keep my things at home in order						
3. I am very respectful and courteous when talking to my parents, brothers and sisters and others						

SUMMATIVE EVALUATION OF PUPIL'S BEHAVIOUR (cont'd)

Statement	EX 5	VS 4	S 3	F 2	NI 1	Remarks
4. Prepare and study my lessons						
5. I obey my parents and other elders						
6. I help in doing household chores						
7. I get along well with my parents brothers and sisters, and other family members						
8. I tell the truth even if I will be punished						
9. I help in the conservation of electricity, water and the like						
10. I buy and use Philippine-made products						

5 --- Excellent (If you are able to do or perform the act always)
4 --- Very satisfactory (If you perform the act almost always)
3 --- Satisfactory (If you do it from time to time)
2 --- Fair (If you do it rarely)
1 --- Needs improvement (If you can hardly do or perform the act)

Observations/Remarks

By a Classmate

By a Family Member

Signature

Signature

Validity: no matter how earnestly respondents may report themselves, in real life they may not live up to (or down to) their own assessments of themselves.

There are some ways of countering such problems.

for *Semantics*:

i) Define clearly the meaning of each term or response to a situation.

for *Fakability*:

i) Disguise self-reports and other report devices so students may not readily ascertain what is being assessed.

ii) Establish a level of rapport and trust between the individual taking the test and the test administrator so that faking becomes 'bad form'.

iii) Testing the subjects *twice* or *more*, requiring first, honest and truthful answers and second, answers to give a false picture of a socially desirable report or a socially undesirable one or one that fits a particular role.

for *Self-deception*:

i) Employ forced-choice items. Pupils or students (or even teachers) being evaluated are asked to choose the preferred best answer in a multiple choice format. If all the choices have the same level of social desirability, there is less chance of self-deception.

for *Validity*:

i) Utilize a combination of different methods and compare their results seeking commonalities and differences - cross validation.

Affective development education across the curriculum

While much of what appears earlier in this chapter can apply equally when affective development education does not feature as a single subject, there are additional aspects to which attention should be briefly directed.

Ideally, all the subjects of the curriculum should finish up with an 'affective loading' - pupils should like them. If that is the case, then there are

various indicators that may be sought. They stem from the blatant and obvious question beloved of well-meaning older relatives. "Do you like school, history, spelling, physical educa ion, ...? usually followed by a lengthy explanation of why they themselves d'' iot!

More to the point is the dev lopment of a process by which the desirable learning outcomes are define and indicators of their incidence are specified. In a paper presented to the NIER workshop, P.N. Dave, a resource person from India, provided some illustrations from the Indian experience.

> "...Learning outcomes: (i) For every topic of teaching, a teacher is expected to identify minimum learning outcomes relevant to Cognitive, Psychomotor and Affective domains. He is further expected to organize his/her teaching/learning activities in such a way that all the outcomes so stated as goals are achieved at the end of a class. (ii) Special efforts have been made to identify common core components relevant to each of the outcomes specified for each of the areas of learning. A few illustrations are reproduced for reference in the following:
>
> Illustrations
>
> - Communication Skills
> - Listening Comprehension (LC)
>
> The learner should:
>
> - appreciate the genius and beauty of one's own language when spoken with appropriate tone, pitch, intonation, emphasis, loudness, accent, rhythm and balance.
>
> Oral Expression
>
> - participate in debates, discussions; play small roles; dramatise events; articulate, enunciate with correct pronunciations using appropriate tone, pitch, emphasis, accent, loudness, feelings and rhythm.
>
> Reading Comprehension
>
> - develop good habits of and attitudes towards reading literature in one's own language such as selecting quality books as supplementary reading for leisure from among many books available in the school/public libraries or buying good books if occasions or opportunities arise.

- appreciate the genius and beauty of written forms of one's own literature such as use of appropriate words, different expressions, styles and rich cultural heritage as reflected in it.

Written Expression

- appreciate material printed in different styles using types with different size, shape and format.

Mathematics Skills

- develop good working habits such as preciseness in performing arithmetical operations, systematic and orderly approach to solving problems and mastering every operation at hand.
- appreciate the power and application of mathematics in solving problems in science and day-to-day situations, i.e. appreciation for its great functional value in facilitating everyday life transactions.

Healthful Living, Social and Natural Environment

- develop norms and modes of behaviours that are consistent with the values enshrined in the Constitution of the country such as democratic way of life, national identity, equal rights and responsibilities; respect for other's religion and ways of life; concern for views of others, etc.
- develop values such as objectivity, precision, critical thinking, goal directedness, etc.

Work Experience

- develop values such as regularity, co-operation, comradeship, perseverance, and honesty.

Creative Arts

- develop pride for the cultural heritage reflected in arts and crafts.

Physical Education

- develop values such as team spirit, co-operativeness, healthy competitiveness, tolerance, etc.

Comment

Because of the evolving nature of affective development evaluation there are a number of issues as yet unresolved. They include:

i) whether learning outcomes should best be evaluated separately, i.e. by subject, or whether evaluation should run across learning areas;

ii) what criteria should be used to differentiate between learners from different socio-economic levels?

iii) since the development of values takes place in many formal and informal situations, in home, in school and in the community, should they not all be involved in the evaluation process?

iv) given that not everyone will always agree that any given set of values applies universally to everyone all of the time, who *should* decide on the objectives of affective development education?

v) how deliberate and controlled should affective development education be? Should it be virtually a process of inculcation or indoctrination, or should it be completely non-directive, or should it fall sometimes in between?

Despite the dilemmas above, some form of evaluation appears both logical and desirable. If it is desirable, then the question becomes how can it be made most efficient and effective? Whatever the answer may be, it is apparent that teachers will be at the centre of the action. For that reason, attention turns in the next chapter to the larger question of teacher education.

Chapter Eight

TEACHER EDUCATION

At the beginning of a chapter on teacher education and training it is reasonable to ask: "what might any comprehensive teacher education programme set out to do - what would the objectives be?"

Objectives of affective development teacher education

Five general objectives seem to cover the field as discussed below:

- to inform the 'trainees' about the (official) *requirements for* affective development education;
- to develop an *understanding of affective development* as a process of human development
- to provide the trainees with *skills* that will enable them to conduct affective development education in their own classrooms (and outside of them);
- to develop in trainees *positive attitudes* towards affective development education;
- to provide trainees with *affective development experiences* that will assist in their own development as human beings.

These general objectives relate respectively to: *curriculum; knowledge; skills; attitudes* and *personal development*. Each of these will be taken in turn as major foci in this chapter, but after some of the 'realities' of education have been taken into account, because at any one time, it is the realities that set the limits for what can be done.

System realities

In most education systems, *resources* fall far short of the ideal and it is not easy to find additional means to mount new programmes. It is also the case that some educational systems are faced with *issues* that often seem to

be more *basic,* more *essential*, more *fundamental* than affective development education. It is hard, for example, in a society deeply concerned in establishing universal literacy to accept that affective development education is also important, let alone, equally important or perhaps even more important. But it is the case that the less lavish the educational system, the greater the likelihood that those in it, who are already socially and economically privileged, will be benefiting most. In those circumstances, because affective development education teaches social responsibility and morality, its importance becomes even greater.

Not all national systems have comprehensive *requirements for affective development education* and few are at all specific about them. Wherever the national curriculum does do so and specifies a set of activities and lays out the requirements very clearly (which often occurs when a religion provides the focus) it is much easier to design an appropriate training programme and introduce it into the system.

Also, most systems already have *over-crowded* teacher education and training programmes. Because it always seems easier to add something new rather than subtract something old or unwanted, the competition for space in teacher education programmes becomes intense. It is, therefore, very difficult to insert a new programme of affective development education of any size. Usually what happens is that bits of the newly desirable curriculum are inserted wherever there is an opportunity. For example, curriculum details are added in classes already devoted to the *curriculum*. Exciting classes in *human development* and *educational policy* get prevailed upon to add more on affective development. Skills may also be expected to transfer from other areas - not always quite so feasible, if the skills are related to cognitive development rather than affective development. Similarly developing attitudes about and providing experience in affective development may consist of add-ons or incidentals in a main, already established programme.

Given the state-of-the-art of affective development education, it may be necessary to be "thankful for such small mercies" while working hard to increase them.

Over the years *teacher education* itself has become quite diversified using a variety of strategies, methods and approaches. It would be inappropriate to review them all here. However, it can be stated that most would be convenient vehicles for carrying affective development education. In other words, affective development education can be done:

- at the pre-service level
- or at the in-service level

- as long-term courses
- or as short-term courses
- as field-based training
- or as institution-based training
- face-to-face
- or in distance-education modes
- with the use of : advisors
  : mobile teams
  : school clusters
  : teacher resource centres, etc.
- through : lectures
  : discussions
  : symposia
- : group work
- : workshops
- : role play
- : developmental experiences etc.
- with : 'chalk and talk'
- : 'overhead transparencies'
- : 'film strips'
- : 'audio tapes'
- : 'video tapes'
- : 'computers', etc.

Furthermore, affective development education can be effectively accommodated within most learning theories and teaching theories - though those that place an emphasis on expressiveness and creativity (e.g. G.H. Meade, Dewey, Montessori) are more in sympathy with it than are those of the behaviouristic schools (Bloom, Skinner, etc.).

Given that this present publication is expressly concerned with affective development education however, only passing attention need be

given to *teacher qualities* generally thought to be universally desirable. For example, we too, take it for granted that it would be good to have teachers with:

- well-rounded personalities
- happy dispositions
- enthusiasm for the subjects they teach
- commitment to their jobs
- affection for children
- tact and tolerance
- self-confidence
- resourcefulness, etc.

We also take it for granted that reality may dictate otherwise and that sometimes the education system, trainers, parents and pupils have to settle for 'lesser beings'.

Finally in this series of acknowledgements of the way reality puts limits around what might be done in teacher education, a word or two should be said about innovation and reform. From the point of view of the Education System, any introduction of affective development education for the first time, is an innovation. If it is big enough or comprehensive enough it might also be a reform. And that poses problems. If the research on educational innovation is correct, most educational innovations fail in that they do not achieve their original objectives (Havelock and Huberman). Consequently, the innovation and reform processes themselves need careful orchestrating. To succeed, new programmes need to observe the principles that apply to successful innovation. For example:

- support of the authorities
- effective leadership
- a feasible plan (rationale)
- the right methods of introduction
- appropriate resources : plant
  : equipment
  : finance
  : personnel

- a realistic schedule of development
- implementation strategies that remedy weaknesses
- close association with all those likely to be affected by the consequences
- close links with associated agencies
- community understanding and support

Finally, it should go without saying that in any new programme the teachers will need to be trained and educated. It follows then that the trainers of the teachers themselves will need to have had prior training and education. It is not always the case however, that these two principles are fully or even partially observed. The disadvantages are obvious, and wastage and failure are often the consequence.

Given all these cautions and qualifications above, what follows next is a series of statements on what is desirable in teacher education for affective development education. The statements take it for granted that despite all the limitations that reality imposes, there is a more or less ideal form of teacher education to aim at in attempting to achieve an ideal form of affective development education - even though the ideal may never be reached.

Given that this hypothetically ideal teacher education programme should be concerned with *information*, *understanding*, *skilled performance* and formative *experiences*, what is it that the hypothetically ideal trainee needs to *know*, *understand*, be able *to do*, *feel* about the domain and have *experienced*, with respect to affective development education?

The paragraphs that follow will ask this fast question as it applies to each of the five objectives identified at the beginning of the chapter.

Curriculum

Presuming that a national curriculum exists, the programme should clearly cover it. Probably that coverage should include the areas to be dealt with, the subjects that have been identified as the appropriate vehicles, e.g. moral education, religious education, values education, social education, etc. and any specific subjects that are also officially given the task, e.g. the life sciences, social studies, the creative arts, language, or whatever the case may be. In other words, they should know what the curriculum lays down.

If there are not any specifications with this degree of detail, then the training programme itself should indicate what and how particular subjects might be used.

Thus, those aspects of the *various subjects* in the curriculum that could be used would need to be identified by the training institution itself. For example, if physical education were to be used as a medium for affective development education, say, in the development of 'team spirit', 'loyalty' and 'healthy competition', then, clearly the teacher would need to know the appropriate ways of doing it, e.g. through minor and major games - as distinct from 'physical jerks'.

This elaboration should occur in as many subjects as are relevant, e.g. art, music, social studies, reading, writing, arithmetic, etc.

That, in effect, covers *knowledge* of what the content of affective development education programme should or could be.

The trainees would also need to *understand* the distinction between affective development education as a single subject (e.g. values education, moral education, religion, etc.) and the use of established subjects as carriers. They should also understand how affective development could be accommodated in an integrated curriculum.

With respect to the curriculum, all they need to *do* is to be able to refer to prescriptions and thence to appropriate sources for constructing and conducting lessons.

The *feelings*, engendered in this part of the teacher education programme, need go no further than ensuring that their own approaches to affective development education are professional. They would need to have a constructive attitude towards affective development education (and to all aspects of education) and a recognition of their obligation to teach it as required (as with all other subjects).

The trainees' *experiences* with respects to the curriculum need extend no further than a sampling of the kind of requirements specified, so that they become familiar with what is entailed.

Teaching methodology

If the trainees know *what* to cover from a curriculum point of view, whether they know *how* to cover it is quite a different question.

It also happens to be a (vital) question that is often ignored by cost-conscious administrations that hope that if the (curriculum) law is laid down, then everyone will (be able to) conform to it. The hope is often a pious one destined for disappointment.

What is at issue here are the techniques that teachers have at their command. To take the case of the most disadvantaged of all teachers - those who are under-resourced, untrained, relatively uneducated who are inevitably relying on the practices they experienced in their own childhood education - to decree, for example, that they should use group discussion methods is pointless, unless training is given in the necessary techniques.

But even that, is not enough because the introduction of a new technique may sometimes affect the whole character of the classroom. For example, 'group discussion', if introduced into a hitherto authoritarian, teacher-dominated classroom, affects the authority structure of the social system. It implies that views, other than the teacher's, may be accepted. It implies that alternative positions need to be considered; it implies tolerance and understanding - all of which may cut across previous expectations and understandings.

Affective development education can often employ many of the accepted strategies of teaching. The use of groups, group-discussion, field work, community visits, discovery learning, enquiry methods, and the like, could all be appropriate in their place. Whether mastery-learning is quite as appropriate is perhaps debatable - for some, particularly cognitive and skill-based aspects yes; for other more feelings-based activities, perhaps no.

A similar comment could be made about evaluation techniques. During the course of general teacher training, presumably trainees learn the theory and practice of testing and measurement - some of which would be applicable in this domain, too. However, as the earlier chapter indicated, the domain poses problems that do not arise in cognitive evaluation.

An ideal approach in teacher education, then, should see affective development evaluation included in the classes that deal specifically with evaluation *and* in the affective development education curriculum itself. Both should permit consideration of appropriate evaluation techniques and their strengths and weaknesses.

It is also the case that teachers are the agents who deliver education. They are the pipelines through which the pupils receive each separate subject and as well, 'education' in its wider all-embracing sense. They are potent influences on the feelings of their pupils. They may create intellectual

excitement, wonder, amazement, puzzlement, confusion, fear and hatred - spin-off effects that may shape the pupils' life-long attitudes.

Teaching strategies that are domineering, authoritarian, punitive and teacher-centred may, on occasions, promote desired cognitive outcomes (though their relative efficiency in that field is debatable, too) but their affective development outcomes will often be undesirable - negativity, resentment, hostility and eventually affective retardation.

To the extent that teaching methods may help or hinder the development of constructive pupil attitudes and the affection in which subjects and learning are held, it is important that teachers have a good understanding of the strengths and weaknesses of alternative methods of teaching.

However, when a teacher's resources are limited, she would have quite a distance to go to make herself one who has command of a variety of teaching styles and who can choose among these styles, as the occasion demands.

In summary then, ideally the trainees should *know* about various teaching methods and their usefulness in affective development education. They should also *understand* how those methods can be used to best effect. They should *be able to employ* each different method effectively so the likelihood of achieving objectives is maximized. They should *feel* comfortable with the methods they are prepared to use and *feel* positive towards them. Finally they should have had sufficient *experience* in applying the methods so that they can be said to have mastered them.

Knowledge about affective development

There is now a wealth of information, well theorized and well researched, in the discipline of human development (not to be confused with child psychology or cognitive psychology, although their boundaries overlap, and each has relevance to one another). Ideally, the programme in teacher education should provide appropriate courses in this important field. Such a provision is a necessary pre-condition for trainees to gain an adequate internalized understanding of affective development in children.

However, this of itself is also insufficient. What is known about human affective development also has implications for what is taught and when and how it might be taught. In other words, the educational applications of knowledge of human development need also feature in any programme, if the intention is to have trainees make use of their

understandings. In this area, knowledge is strength in that, it enables the teacher to suit his or her own practices to the developmental needs and levels of the pupils in the class.

Knowledge of affective development should encompass the periods from early childhood to adulthood and ideally too, the affective development of the elderly if time permits.

They should know about 'ages' and 'stages' and about the domain of affective development itself - that is the range of emotions and how things, people, objects, ideas, phenomena come to be given positive affective loadings or negative affective loadings. In other words, they should know the relevance of learning theory and teaching theory to the affective development of children and adolescents.

Understanding of affective development should extend to an appreciation of what happens to the affective development of people (children, adults themselves) as they go through the process of growth (and decline). They should consequently be able to recognize what conclusions can be drawn from seeing the way children behave and what inferences may be drawn from observing 'emotional' behaviour.

The requirements for *action* and *skill* with respect to affective development have to do most with coping with one's own emotional/affective development and interacting in a socially responsible and professional manner. Presumably, this is reflected in how one reacts in the light of the affective development exhibited by others and also in emotionally tense situations.

Feelings induced at this stage should relate to empathizing with, sympathizing with and tolerating emotional behaviour as it is displayed; in other words, it is related to reacting with emotional maturity. (This in no way implies an acceptance of universal, socially unacceptable, mischievous and delinquent behaviour - it is just the capacity to deal with it in an adult, affectively mature way.)

Finally, *experience* in affective development occurs for all of us most of the time. The trick is to become conscious of it, to appreciate what is happening and to assess what the effects are. The chief objective of the programme should be to develop this capability through relating one's own experiences, past and present, to the knowledge base.

Affective development education skills

In the preceding paragraphs the transition from knowledge to skill has been implicit, but even so, attention needs also be given to specific skill training.

Given that some of the skills bear directly on everyday interpersonal behaviour, skill development in this area is very much a matter of social education. For example, how to behave in a civilized manner to other human beings (children are human!) comes into it. So does deportment and demeanor and the messages that one sends through the things done - the non-verbal signals associated with manners, dress, courtesy and the like.

Some programmes in the United States of America have even gone so far as to include T. Group (sensitivity) training for teachers but it is likely that most countries in the region would see this as a rather distant prospect.

Nonetheless, there are regular teaching skills that bear particularly on affective development education. For example, the research on 'teacher questioning' shows that even despite their best intentions, teachers ask questions selectively and tend to ask bright children different (more advanced) questions than they ask the not-so-bright. Teachers also indicate their expectations by waiting longer for a brighter child to find the right answer while passing on quickly once the not-so-bright has made an error. Clearly, 'questioning skill' is entailed and programmes that make teachers conscious of how their many actions affect in different ways different children, enhance the prospects for effective, affective development education.

Trainees who have completed the programme should *know* the kind of skills relevant to affective development teaching. They should know how to conduct face-to-face interactions, small group interactions and large group interactions. They should know when to intervene and when not to. They should know how to listen (and *know* how to 'hear' what is really being communicated). They should *know* how to communicate, so that the message sent is received and interpreted in the way it was intended. They should *know* how and when to 'lighten-up' and how and when to be 'heavy-handed'. They should know about diplomacy, tact, courtesy and morality.

Implicit in all this is the requirement that the student-trainee should *understand* social contexts and the interplay between people and the interplay among people and context. They should understand custom and convention, what is proper and what is not proper. They should understand not only the human condition of the individual but also the social psychology and

sociology of groups - from the classroom group to local community groups and the nation.

It follows again that they ought to be able to translate such knowledge and understanding into action. They ought to be able to be constructive, helpful, co-operative group members. They ought to be able to be diplomats, advisors, guides and from time to time, leaders. Their *skills* would be those of the social facilitator or occasionally the social engineer, helping the group and those within it towards development and fulfillment.

The *feelings* associated with such a programme are social ones. They would be reflected in the ease and enjoyment associated with group participation. In other words, they should like people and like to interact and share with them.

Experiences in this part of the programme should mainly be concerned with the variety of contexts to which the trainees would be exposed and the variety of demands made of the trainees in each context. The experiences could extend all the way, from conducting a one-on-one counselling session, through conducting group discussions, to undertaking challenging community projects (or undertaking bizarre tests like making a 'scene' in a shop, etc.).

Affective development experience

The more any system places emphasis on education of the feelings and emotions (as distinct from attitudes) the more it becomes sensible to provide (educational) emotional experiences for teacher trainees. To this end, some academic subjects tend to be regarded as more appropriate than others. Art, music, dance (and more recently writing) have tended to claim that the opportunities they provide for creativity enhances the emotional experience. There are others who argue about the elegance of a scientific model or the beauty of a mathematical solution but at the primary level, the so called 'creative arts' tend to be given right-of-way.

Given that the cognitive aspect is down-played or should be down-played in 'experimental' programmes, the main *knowledge* aspect is to know about what is going on and why. In other words, the objectives behind the exercise in expressiveness or creativity or risk-taking are known.

Understanding for its part comes with an appreciation of the emotional experiences. Ideally that appreciation should have two foci. First, the trainees should understand themselves better - their own emotionality, and their emotional potential. Second, they should also have an appreciation

of others' emotionality and their potential. They should have a realistic view of human emotional behaviour and be able to interpret what they see in realistic and reasonable ways.

Given that people are often daunted by the prospect of emotional expression - they are shy, modest, undemonstrative - the programme should *enable* them to engage in such experiences without discomfort and embarrassment, and ideally, with enjoyment. To the extent that the programmes challenge their courage and determination, the challenge should be within their powers, so that they are *able to do* what is asked of them.

In the *feelings* dimension, ideally, the feelings that the trainees should have *about* their feelings should be one of positive acceptance - feeling good about them rather than bad, guilty or inhibited.

Again, the programme should provide *experience* that enable trainees to "realize their affective development potential". Essentially this means to have emotional experiences that are enlightening and evocative. Some programmes provide for creative dance and drama, so that the trainees can, through acting-out, simulate real experience. Others put trainees into risk-taking situations that involve emotion - 'Outward Bound' and competitive sports are examples. Role-playing may also be used so that again students have simulated experiences that have emotional consequences. For example, trainees may be required to assume the roles of disadvantaged minorities or the handicapped - sometimes for quite long periods.

It follows from this, that teacher education programmes would benefit from opportunities given the trainees to have creative expression experiences for the sake of the students, particularly in art, music, movement and literature.

However, given that in the last analysis, the purpose of teacher education is to produce (effective) teachers, then ideally, such programmes should lead not only to the students having had emotional experiences but to the teachers' (i) greater awareness of their own 'emotions'; (ii) appreciation of other's emotions (in that, for some, such experiences are not necessarily so illuminating and may even have negative effects); and (iii) how the experience can be used to benefit their practice as teachers.

By the end, the ideal graduate should have acquired all those attributes that it was earlier hoped entrants to the programme would have - the teacher virtues. Beyond that, however, he or she should have acquired a set of competencies that would result in efficient and effective teaching in the classroom.

As teachers, these ideal products should enable them to manage the emotional condition of the classroom so that the atmosphere is conducive to positive affective development. This means, that not only would the teacher's own deportment be a good role-model, but that the children in their interpersonal behaviour would reflect the same values.

It goes without saying, that good teaching practices that apply generally should also be in evidence. Strictly within the affective domain however, the ideal teacher would be expected to display, in her or his own attitudes, all those things which had been agreed upon as worthy of positive affect - care of the environment, world peace, help for one another, emotional balance, consideration, moral discrimination, etc.

In other words, the teacher would exemplify those very desirable qualities and be able to teach them so that the children would develop these qualities in themselves too.

PART III

The purpose of this final section is to bring together the main points that have been made in the earlier chapters in order to create some general guidelines for planners, systems developers and administrators.

The approach taken in Chapter Nine is a broad one that hopefully has some relevance for most countries, irrespective of the extent to which they have already established affective development education. The conclusions drawn are presented here as a series of steps to be taken.

The approach taken in Chapter Ten is quite narrow. In this section attention is given to one particular device that several countries are finding to be very useful - a handbook for teachers.

Chapter Nine

PROGRAMME DESIGN, DEVELOPMENT AND IMPLEMENTATION: NATIONAL PLANNING

Step 1. Identifying the problem

Many years ago a famous author of a book on English cooking started her description of a fish pie recipe with the advice:

"First catch your fish"

The advice that should reasonably be given to planners and systems developers when they consider embarking on affective development education is:

"First identify the problem."

The problem, in this case, is the problem that affective development education will be required to solve.

As the earlier chapters indicated, affective development education can be called upon to address a number of different kinds of concerns.

Should the principal concern be over *morality* and whether or not children are acquiring appropriate moral standards that are then reflected in their behaviour, then one kind of affective development education will be more suitable than others.

Should the concern be over *school drop-outs*, and *negative attitudes towards education*, another affective development education solution will be more appropriate.

Should the main concern be to create *national unity* and *national identity*, another solution will more likely be best.

Should there be concern to ensure that children become more *enterprising* and display *greater originality* and *independence of thought*, then a different solution again will be needed.

Should improving *creativity* represent the desired outcome, then a different way is needed here, too.

These alternatives are incorporated into Figure 13, which also provides scope for the inclusion of concerns other than those listed above. Figure 13 also includes the other steps that follow Step 1. The whole figure may, therefore, be seen as a model for the whole process of planning for affective development education.

Figure 13 also has built into its model of the planning process an evaluating or monitoring mecha: ism to be set up as part of Step 1. The purpose of this mechanism is primarily to provide feedback on what is happening - formative evaluation. The reason is that "feedback" can often prevent wastage - by avoiding dangers and taking advantage of newly arising opportunities. Regrettably, many evaluations of education projects, if they occur at all, occur at the end of a project when it is too late to take advantage of what was learned.

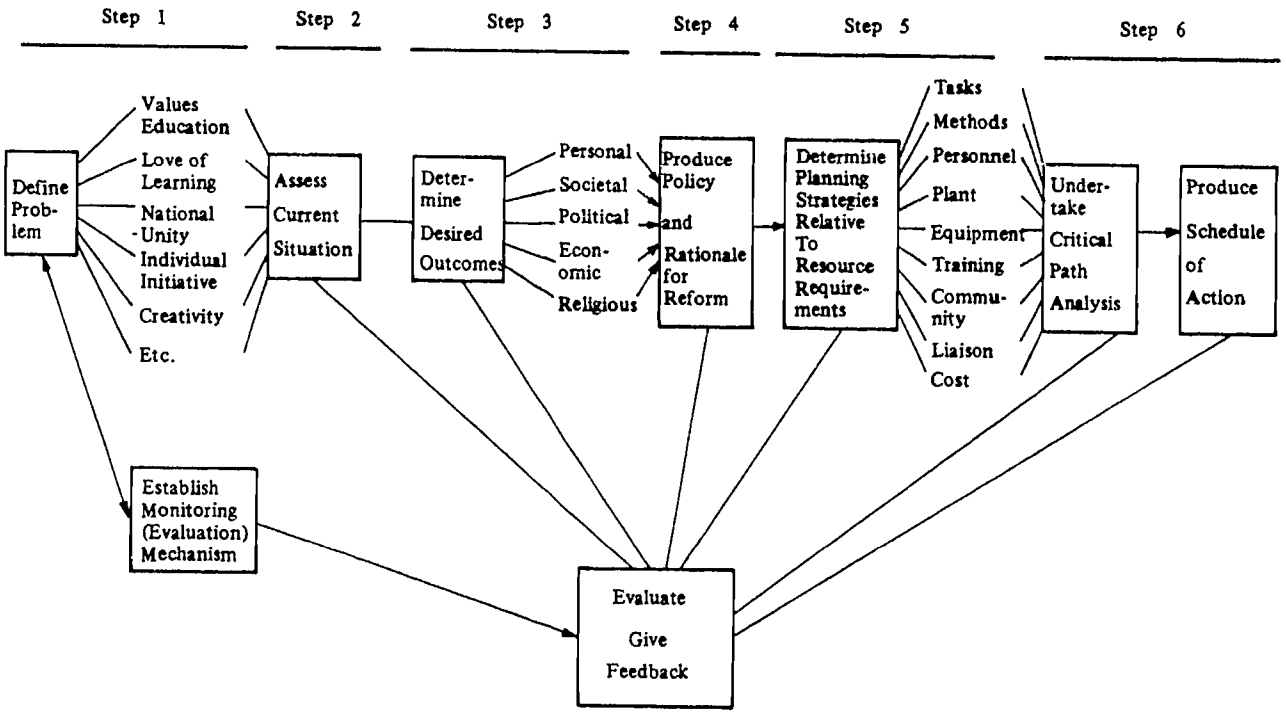
Step 2. Assessing the current situation

Given an appropriate 'definition of the problem' in Step 1, there are two interrelated activities that should follow next. They address the two basic questions - what is the situation now and what is the situation that is to be desired? The first task then is to make an accurate assessment of what the current situation is in order to establish a baseline and fully appreciate how much of a foundation already exists to build on. This entails both an analysis of the dimension of the problem and an assessment of existing resources and capabilities.

For the sake of illustration, let us assume the problem is that public concern has been expressed over the behaviour of children. They appear to be exhibiting social irresponsibility, lack of civic consciousness and disregard for people and property. The evidence is to be found in instances of hooliganism, an increasing rate of child delinquency and 'cheeky behaviour'. Because of the public concern, the government is contemplating an educational programme to counter these 'evils' and produce more morally responsible, law abiding and courteous children.

In such a situation, a number of things needs to be known about the extent and condition of the problem itself. For example, is the problem real or imagined - the figment of the over-sensitive imagination of the elderly or a crisis contrived by sensationalist media? If it is real, how extensive is it? Is it

Figure 13. Planning for Affective Development Education



widespread throughout the nation? Is it to be found in rural communities or just in towns or cities?

Is it displayed at all age levels? If so, in what forms?

Is it confined to boys - or girls?

Is it an ethnic phenomenon or a social class phenomenon or a religious phenomenon? etc.

Perhaps more important than these is the question, what really '*causes*' the problem behaviour. Is the 'cause' susceptible to educational intervention? If it lies beyond the influence of the school, it is pointless and ultimately dangerous to impose on the school the responsibility to solve it.

For the sake of the present illustration, let us assume that social attitudes and ignorance of moral standards do play a part in influencing children to behave in socially undesirable ways. Even if it is the case, what do schools currently do about attitude formation and moral education? Are their efforts misplaced, wrong and ineffective?

Again what scope has the school got for monitoring a new affective development education programme?

Is there room in the curriculum? (Most are overcrowded already).

Are the teachers competent to do the new task?

What resources are available now?

Do other organizations consider this to be their responsibility or prerogative?

Will the teachers' unions co-operate?

What do the parents think?

Fairly clearly, a lot of these questions (and others that could and should be asked) depend on what the political masters and planners have in mind for desirable outcomes. It is perhaps worth noting in passing that many political initiatives and educational reforms surface as solutions that have been determined in advance of the clear identification of the problem. They are if you like 'answers in search of a question'.

For planning to be most effective then, it is wise to set the analysis of the existing situation against what is hoped for as the solution, so that hopes remain realistic. Step 2 and Step 3 should be kept closely in touch.

Step 3. Determining the outcomes desired

Given that Step 2 is one way of asking and answering the question "where are we now?" Step 3 addresses the question "where do we want to be instead?"

The task of determining what the desired outcomes should serve to establish a target for the undertaking and to nominate the indicators that will signal that success has been achieved.

There is a subtle distinction to make between outcomes and objectives. Ideally, objectives should provide a sighting on the target. They are more equivalent to the act of taking aim. The outcome is at the other end of the activity when the arrow has been fired and the target hit (or missed). Sometimes objectives may specify outcomes but they need not. Often indeed, they set out the process that will be followed - no doubt assuming that if the track is plotted, then the arrow *must* hit its mark. As many studies of educational innovation have shown, this is not necessarily so.

This publication sees great advantage in being quite clear about what outcomes are wanted. For example, in the case of the illustration chosen, will the outcome be satisfactory, if public concern diminishes or if the media stops its sensationalizing practices?

Or is greater awareness of moral obligation among children the outcome wanted? If so, how is it to be displayed? Will assessments of levels of moral development be expected to show improvement? Will children be expected to give certain kinds of answers to questions about moral and immoral conduct? Will improvement be expected in the incidence of hooliganism and delinquency?

Will it be sufficient if schools undertake new programmes in affective development education? If so, how often a week? On what topics? Will it be sufficient if schools merely report that they have undertaken new programmes?

Such questions could multiply and increase in rather haphazard ways. To put some order into what could otherwise be a rather disorganized process, use could be made of the dimensions listed in Figure 13 as:

Personal

Societal

Political

Economic

Religious

The implication is that the outcomes desired may be of different kinds and the five dimensions provide a reasonable check-list.

For example, some of the outcomes of a programme designed to cope with the problem in the illustration above might relate to persons - the pupils - as they displayed better attitudes and more responsible standards of behaviour. Some of the outcomes might be societal in that the incidence of delinquency diminishes. Others might be political in that the wise decisions by the government would be appreciated by the people. Others might be economic - costs for mounting the programme balanced against savings from the social ills avoided. Others might be religious in that moral behaviour and religious values often go hand-in-hand.

At the end of Step 3, the problem would have been identified, the present situation assessed and the desired outcomes determined. In other words, we would now know where we were and where we wanted to go to. The next question to cope with is "how do we get there?". Steps 4 and 5 address it in two slightly different ways.

Step 4. Policy and rationale

Steps 1, 2 and 3 if properly undertaken should yield the information needed to justify and explain the reasons for new initiatives in affective development education. In other words, the basis for a 'logic' for the reform should have been established.

The next step in creating policy, however, depends on political support. Political support however, depends on much more than a well-presented argument or a well-developed rationale for the project. In the final analysis, any reforms entail costs (even though savings may be in the wings). Given limited and scarce resources, investment in the reform entails shifting investment away from established activities into new ones. This, in turn, means a change in priorities. Any change in priorities means a shift in values.

Because politics is essentially a matter of controlling the definition of values and of allocating resources, the significance of the 'political factor' is

obvious. This holds at the national level of government or at the local level or even the institutional. However, as far as giving impetus to reform is concerned, the establishment of policy at the higher political level and the production of a convincing rationale are both key elements.

It is only when policy is articulated, that the mechanisms of planning can get under way with any degree of confidence and a clear sense of direction.

Step 5. Planning strategy

In the following paragraphs an attempt will be made to touch briefly on all the major aspects of systematic planning within a logical framework. Necessarily many of the aspects are interrelated so that treating them one at a time and in sequence should not be taken as an argument in favour of linear reasoning. It is not so. Because systems are complicated, the impact of each of the aspects on the others needs constant consideration.

Following a clear statement of policy in Step 4, the initial action for planning should be relatively straightforward. It is to identify, precisely and completely, the *task* that has to be done.

Task: For example, and in line with the earlier illustration, the statement of *task*, that is spelling out what has to be done, should clearly indicate that the project will put in place a programme on affective development education of a specified kind.

That programme, in turn, will:

- contain specified content;
- be aimed at specified age groups;
- be targeted on specified populations;
- engage specific sectors of the education system; and
- be constructed along specified line.

In other words, task identification will set out 'what is going to be done'. It may also indicate 'to whom it is going to be done' and 'by whom'. The other aspects of the development of planning strategies have more to do with 'how it is going to be done', 'with what', 'where', 'when' and 'at what cost'.

Methods: In line with the above paragraph, the *methods* for undertaking all component *tasks* have to be spelled out.

For example, if curriculum development is one task, how is it to be accomplished? Is it to be done by a 'curriculum unit', by an independent contract, by using outside experts, etc.?

If teacher education is to be required, how is it to be done? Is it to be done by formal in-service training workshops? Is it to be done through 'school clusters"? Is it to be done using a multiplier-effect training strategy, i.e. a number of trainees are trained, who train more trainees who then train more teachers?

If new equipment is to be required, how will it be designed, made and distributed?

Parents and communities are likely to be interested in the development and concerned about its consequences. Given that they are vulnerable to misinformation, how will liaison with them be established, undertaken and maintained?

If new plant and buildings are needed, how will they be designed, erected and finished?

Any *task* that has to be done entails a *method*. Both need careful attention at this stage.

Personnel: Undertakings of this kind invariably involve people. The definition of *tasks* and the determination of *methods* should clarify what sort of people are needed and the abilities they need to have. Whether or not adequate personnel can be obtained merely by rearranging the duties of existing staff or by transferring staff between sectors or by employing new staff is a matter for planning to establish.

Training: There may be training implications for staff engaged in running the projects. There are very likely to be training implications for those who ultimately will 'teach' affective development education. Training implies the need for trainees, resources for training and time to do the training. Necessarily specific attention needs to be given to such aspects.

Plant and equipment: Although most countries can recall episodes in their educational histories when everything was ready for an innovation except for the necessary equipment, nowadays, planning for the development, construction and supply of equipment tends to go hand-in-hand with the development of academic aspects of a new programme. The relevance of this point needs no elaboration and it applies equally to buildings or other plant that would be integral to the project, too.

Community liaison: The literature on educational reform and innovation points, time and again, to the crucial need to keep everyone, likely to be affected by reforms, informed and involved. This applies equally in the town and the country, in the bureaucracy or outside of it; in a given school or among schools; in the local community or the regional community.

Unless planning gives complete attention to these 'communities of interest', it is predictable that there will be a need for 'trouble-shooting' in the future - to allay fears, sooth ruffled feathers and counter the influence of (well-intended) saboteurs. It is a question of an 'ounce'of prevention being worth a 'pound' of cure.

Cost: Obviously, all of these activities entail costs. What those costs are and how they will, or will not, be recouped is a crucial aspect of strategic planning. It is essential, too, to ensure best use of scarce financial resources. The arts of cost analysis, budgeting and accounting are too complex to dwell on here. The point is that financial planning needs to be efficient and comprehensive, if best results are to be achieved, as economically as possible.

Step 6. Scheduling

At this point in the planning process, all the essential elements should have been fully identified. What is required should be fully understood. In other words, the 'necessary and sufficient conditions' should have been established.

However a final step remains. It entails fitting all the pieces together so that when the plan is put into action all activities are undertaken appropriately.

'Appropriately' in this context means that each activity starts and finishes at the right time. That is, they fit into place alongside each other so that progress occurs smoothly - without delays and without interruptions, caused by one activity having to wait for another.

There are two basic judgements to be made at this stage. They are, (i) in what sequence should events take place and (ii) how much time is needed for each component activity.

The procedure of determining sequence and timing is sometimes referred to as 'critical path analysis' or 'planning'. In effect, it sets out the steps to be followed, the order in which they are to be taken and how much time should be allowed for each one.

Fairly clearly, it is quite possible to phase tasks so that some start ahead of others to finish earlier; or some start together. It is really a matter of fitting things together with their mutual interrelationships and effects taken into account.

When everything is worked out, the final timetable for action would be ready and could, at this stage, be represented as a flow-diagram with all tasks featured. This would then be the operational schedule of the whole project.

Chapter Ten

AN AFFECTIVE DEVELOPMENT EDUCATION HANDBOOK FOR TEACHERS

This final chapter provides some insights into planning for affective development education by capitalizing on the experiences that six countries in the region have had. All were involved in a Joint Innovation Project that focused on affective development education and approached the task by means of a handbook for teachers.

In each case the countries responded to an invitation to highlight aspects of the project that were particularly salient to them.

The brief synopses they have provided reflect the different perspectives and sometimes different preoccupations. They also illustrate however, some of the principles of planning that have been outlined in Part 1.

Out of deference to the unique conditions existing in each country and in respect of their experience, their accounts have been presented here in the form they were submitted. It will be apparent that at this time, some of the countries have gone further down the track than have others.

INDONESIA

The current primary education curriculum, which is a revised edition of the 1975 curriculum, puts more emphasis on the improvement of the quality of education outcomes. The educational objectives as stated in the 1988 Basic State Policy specifically describe the qualitative characteristic aspects of value education, such as devotion to God Almighty, good conduct, discipline, honesty, responsibility, diligence and perseverance, intelligence, independence, creativity and innovativeness.

In this regard, there are two kinds of affective development education aspects which have to be developed and need to be evaluated.

The first comprises affective development learning outcomes, which are formally stated as one of the main educational goals described in the

personality characteristics above. These behavicural or personality characteristics are mainly developed and achieved through: (i) special subjects such as; Pancasila (moral) education, religior, and national history; and (ii) teachers and other adults being models for the learners.

The second affective development aspect is the students' motivation to pursue higher achievement in education. Teaching methods and materials, as well as student-teacher interactions should be geared to generate more desirable teaching/learning processes that are conducive to the improvement of students' motivation and their interest in the subject matters being studied.

In the context of increasing awareness and understanding of the importance of affective development education and its implementation in the primary school, a Teachers' Handbook on Affective Development has been considered essential.

Such a handbook should be prepared to meet teachers' needs and be simple and operational in nature.

The book will be composed of the following chapters:

1. Introduction (background, s: ;pe);
2. General principles of affective development education;
3. Objectives of affective development education for full (well-rounded) development of children;
4. Content (religious education, moral education, language, science, mathematics, social studies and humanities, creative/aesthetics [physical and arts education]);
5. Teaching/learning methods and techniques;
6. Evaluation procedures;
7. Support systems;
   a) Establishment of:
      - teachers' clubs
      - principals' clubs
      - teachers' centres as resource centre for professional meetings, seminars, workshops, etc.
   b) Mechanisms for continuous professional support

CHINA

Problems and needs

- The single-minded promotion of academic pursuits at primary school has resulted in the overemphasize on cognitive development and the neglect of affective development.
- Nonetheless communities and parents tend to think that schools should be solely responsible for affective development education.
- At the same time, teachers are insufficiently prepared to fulfill the affective development needs of children.
- Current research, curriculum development and teacher-training programmes do not address affective development of children.

Such problems have proved serious obstacles to the improvement of primary education and, therefore, have caused an increasing concern in society. In the light of such concern, a teachers' handbook is being prepared.

General principles for the development of the teachers' handbook

- The teachers' handbook should be designed to assist teachers to overcome the cognitive dominance in the curriculum and to serve the overall developmental goals held for children in primary education.
- It should address, in the affective domain, such matters as: loyalty to the nation, sharing, orderliness, discipline, participation in physical labour, cultivation of morality and psychological hygiene.
- Affective development education should take full account of the differing needs of various children.
- Due to differences in socio-economic development in the different provinces, the handbook should be designed to provide some useful strategies and methodologies appropriate to the different societies.
- The handbook should adopt forms and methodologies that would ensure that teachers use it more effectively.

Preliminary outline of the teachers' handbook

Chapters 1: Introduction (background, scope)

2: General principles in affective development education

3: Objectives of affective development education and its relationship to the cognitive development of children

4: Content of the affective development education

5: Methodologies in affective development education

6: Evaluation of affective development education of

- students
- teachers
- programmes

7: Teacher training in affective development education

NEPAL

The preparation of a teachers' handbook was started in Nepal in July 1988. The activities already undertaken are as follows:

a) At the beginning, a working committee was formed on which was represented subject experts, primary school teachers, supervisors, teacher educators, curriculum developers and educational planners.

b) A study team was then formed to conduct a national survey of the present status of activities on and achievements in affective development education at the primary school level.

c) The national status report was used as background material for the national workshop which was organized to prepare the draft of a teachers' handbook.

d) A Nepalese team participated in the APEID Regional Workshop on Achievement of Children in Primary Schools with Focus on Affective Development organized by NIER of Japan.

Future activities include:

a) A new study team to be represented by curriculum developers, teacher educators, school teachers and planners who will revise the draft teachers' handbook prepared by the National Workshop. The activities will be carried out in line with the recommendation of the APEID Regional Workshop.

b) The improved teachers' handbook then will be tried out in pilot schools and in a number of urban schools of Kathmandu Valley. To make the trial effective, teachers, supervisors and school administrators will receive short-term training.

c) The trial will be monitored by the study team and experiences will be recorded.

d) An attempt will be made to organize another national workshop towards the end of the year to develop a final copy of the teachers' handbook based on experiences gained in previous trials.

THAILAND

For implementing a systematic programme of affective development education and evaluation in an entire educational system, the following steps are recommended:

I. Preparation

1. Establish a Project Committee comprising of high-level representatives of agencies concerned. The major functions of the committee are as follows:

   - defining objectives and scope of the project
   - appointing a working group to carry out the project
   - organizing workshops and seminars
   - monitoring the piloting and implementation of the projects including supervision of piloting
   - evaluating the project's outcomes and impact
   - making recommendations to policy makers

2. Establish a Working Group to carry out the project activities. Working Group members should include:
   - educational administrators
   - supervisors
   - school principals
   - representatives of successful teachers
   - curriculum developers
   - educational psychologists
   - educational evaluators
3. Study the current situation of curriculum implementation in order to identify problem areas with reference to affective development education and to evaluate them.
4. Compilation of teaching/learning techniques for enhancing affective development education and evaluate their efficiency in the light of current situation.

II. Organization of a workshop to develop a prototype teachers' handbook

The workshop should include:

1. Taking into consideration findings of I. 3 and I. 4 above, brainstorming with working group members to synthesize ideas regarding the situation and to identify problems and goals.
2. Presentations by leading educational psychologists and administrators on theoretical aspects of affective development with reference to problems and goals identified in II.1 above.
3. Development of a prototype teachers' handbook, giving guidelines and instructional materials including evaluation instruments, showing practical steps to be taken by teachers and other personnel concerned.

III. Tryout should involve:

1. Selection of pilot schools to try out the prototype handbook and materials with geographical representation of the whole country.
2. Organization of a seminar for educational administrators and teachers to introduce the prototype handbook and materials as well as to seek co-operation for the piloting stage.
3. Carrying-out piloting activities by pilot schools, monitored by the Project Committee.
4. Evaluation of outcomes of the pilot phase of the project.

IV. Revision of prototype handbook and materials should involve:

1. Organization of a seminar comprising members of the Project Committee and the Project Working Group to review the rresults of the pilot phase and to recommend steps to be taken in order to perfect the prototype Handbook and materials with a view to nationwide application.
2. Revision of prototype Handbook by Working Group members.

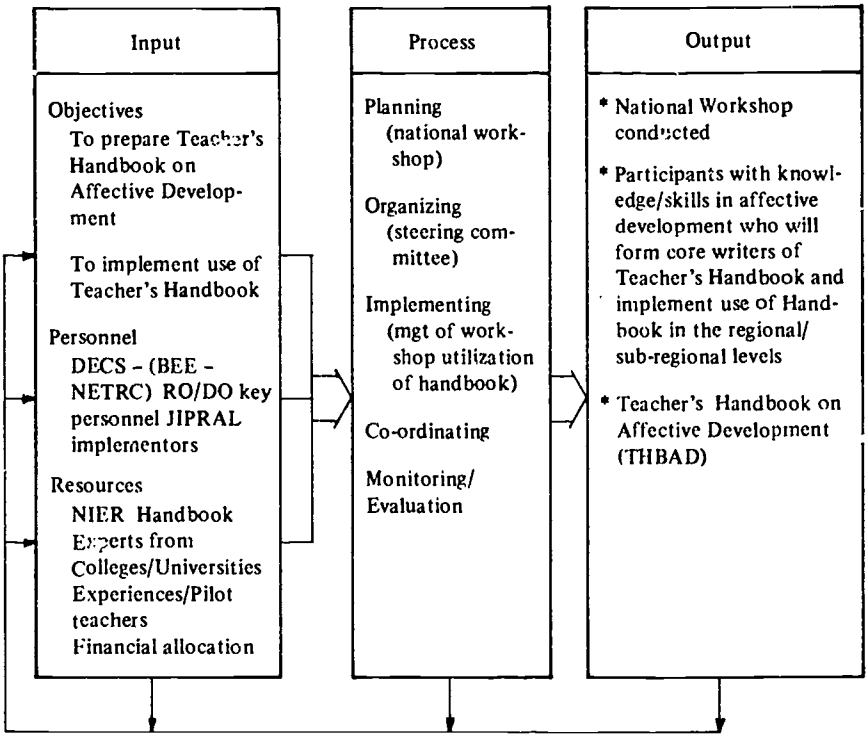
V. Recommendations to policy makers for nationwide implementation of the revised handbook

1. Mass production of revised Handbook and other related materials.
2. Training of provincial key personnel who will be responsible for future nationwide implementation.

PHILIPPINES

With the intention of pursuing co-operative efforts to improve the quality of pupil affective development, a programme design was developed. Figure 14 presents a schema that illustrated the flow of inputs, processes and expected outputs in the planning and implementation of the programme. In addition, a sample proposal for the programme on 'Preparation of a Teachers' Handbook on Affective Development' in a specific country is provided.

Figure 14. Programme Design, Development and Implementation



Programme title: Preparation of a Teachers' Handbook on Affective Development

DECS : Department of Education, Culture and Sports
BEE : Bureau of Elementary Education
NETRC : National Educational Testing and Research Centre
RO : Regional Offices
DO : Division Offices
JIPRAL : Joint Innovative Project on Raising Achievement Level

Rationale

In the quest for higher quality education over the years, emphasis has been laid on the cognitive domain or the development of the intellect. Much has yet to be done in developing the will to do what is good and right as manifested in action or behaviour which meets with societal approval. This points up the need for strengthening instruction in order to enhance affective development of primary school children. A Teachers' Handbook on Affective Development would become an effective instructional aid. Because this programme is supportive of (DECS) thrust on values development, initiatives to integrate the programme into the New Elementary School Curriculum should be made.

Objectives:

General:	To prepare a Teachers' Handbook on Affective Development
Specific:	a) To conduct a National Workshop for a core of writers for the handbook
	b) To implement, monitor and evaluate the use of the handbook

Technical description:

This programme intends to prepare and produce a Teachers' Handbook on Affective Development through a national workshop to train a core of writers who will also be the users/implementors of the Handbook.

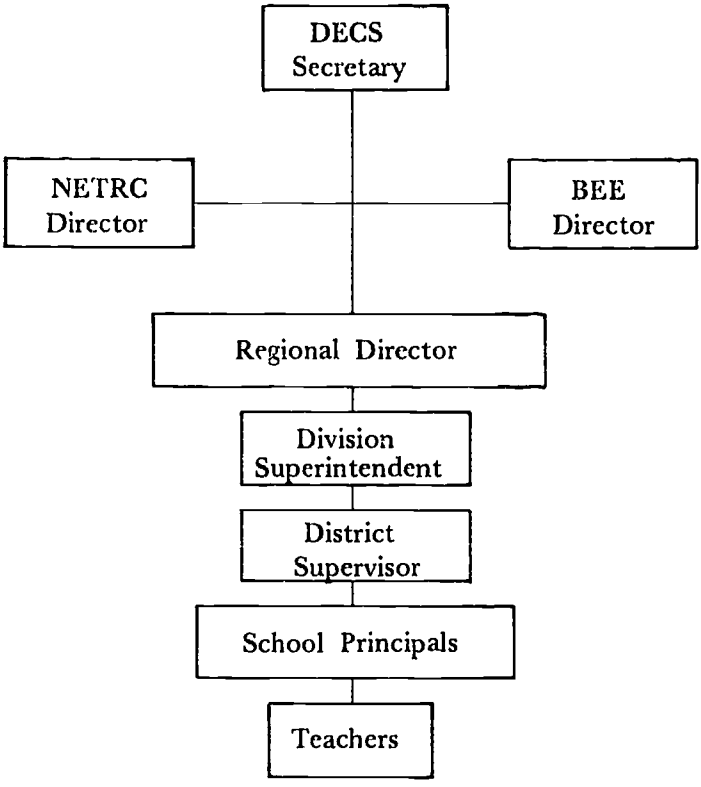
The sub-components or phases of the programme, therefore, are: (1) Preparation of the Teachers' Handbook on Affective Development, and (2) Implementation/utilization of the handbook.

In the first phase, the activities involve *planning* and *management* of the national workshop. In an attempt to implement the use of the Teachers' Handbook nationwide, the activities in the second phase include: information dissemination to key officials, administrators, supervisors and training of teachers on the use of the Handbook, particularly, the strategies and evaluation of affective development. As the programme expands nationwide, these activities will be undertaken at the regional and sub-regional levels.

Personnel involved

DECS-NETRC will initiate this programme in co-operation with the (BEE) and the DECS Regional Offices. Figure 15 illustrates how co-ordination for planning, implementation and evaluation may be undertaken.

Figure 15. Programme Co-ordination Mechanism



Participants

Key officials and supervisory personnel from NETRC, BEE, Regional Offices, Division Offices. Administrators and teachers in JIPRAL sites.

Timetable:

1989-1990	National Workshop on Preparation of Teachers' Handbook on Affective Development
	Tryout on use of Teachers' Handbook in JIPRAL Project Sites
1990-	Expansion on utilization of Teachers' Handbook in Regions/Divisions

Financial requirements:

Programme Component	Personnel services	Operational cost
1. Planning & management of National Workshop		
2. Preparation & production of Teachers' Handbook		
3. Information dissemination on Teachers' Handbook		
4. Training of teachers on use of Handbook		
5. Tryout of Handbook		
6. Implementation of use of the Handbook in 14 regions		
7. Monitoring & evaluateion of use of Handbook		

Benefits/impact of programme:

Ultimately, the beneficiaries of the programme will be the primary school children. It is hoped that they will be motivated to higher levels of achievement and lead good lives under the guidance of teachers who are

equipped with knowledge and skills in affective development through effective use of the Teachers' Handbook.

SRI LANKA

For effective implementation of the affective development education programmes, policy changes need to be made so that the present emphasis on development of the cognitive and psychomotor domains is balanced with adequate recognition of the affective domain. Commitment to the programme of affective development education needs to be obtained at all levels, beginning with the national policy level. Though actual classroom implementation rests with the teacher, adequate commitment and credence cannot be obtained unless the Ministry, Provincial and Divisional levels are actively involved and committed. The parents, the community and the public too have to be reached for consensus of opinion.

Though affective development education is already integrated into the existing curriculum of Sri Lanka, there are several inadequacies in actual implementation in the classroom. This is mainly due to:

- over-concern for cognitive attainments
- insufficient commitment to affective development education at all levels
- inadequate understanding of the processes involved in affective development education

As a prelude to obtaining national commitment, the plan of action for implementation of affective development education will be forwarded to the Council of the National Institute of Education (NIE), along with the report of the National Workshop.

Implementation Programme

Meanwhile the NIE will set up a small national group to examine the present status of concern for affective development education in school, home and community and prepare a report with recommendations of the national group.

A working group consisting of the following will be formed, under the Director General of NIE.

1. Director/Primary
2. Director/Teacher Education
3. Director/Distance Education
4. Director/Aesthetic Education
5. Director/Media
6. Provincial Directors (2)
7. Heads of Schools (2)
8. President of College of Education (1) and Lecturer (1)
9. Representatives for MOE (2)

The above working group will have four main functions, each attended to by sub-groups.

Sub-group 1:	will work towards formulating guidelines for heads of schools and for the training of trainers, supervisory staff and provincial staff, and on the development of supplementary curricula.
Sub-group 2:	will examine the existing curriculum for teacher education, including programmes and work-out modules for training of teacher trainees, field test the modules and incorporate them into training programmes.
Sub-group 3:	will provide media support, enlist media coverage and work in conjunction with Sub-group 1 for use of media in training.
Sub-group 4:	will prepare directions for financial implementation and monitoring strategies.

A Primary Education Project member will serve on each of the sub-groups. The whole working group will operate as one body, though for specific purposes they will work in sub-groups.

Acceptance of affective development education as a matter of policy will be followed by a series of workshops for:

i) Provincial Directors

ii) Primary In-service Co-ordinators

iii) Divisional Officers

iv) In-service Trainers

Activities will take place at various levels as follows:

Provincial level

Workshops for Provincial Directors will consist mainly of the following operations:

- Communicating policy directing to Provincial Directors;
- Briefing sessions for Provincial Directors with the direct involvement of policy-makers;
- Familiarizing Directors with elements of the planned programme, including selected curriculum material, videos and observations of classroom teaching; and
- Working out strategies for implementation at the school level and for obtaining the concurrence of the community.

It is expected that at the provincial level the following operations will be required:

- Setting up of working groups with responsibility for (i) implementation at the provincial and district levels; (ii) obtaining commitment at each level and (iii) identifying functions of each group.
- Maintaining communication channels with the MOE and heads of schools for effective implementation, through the Division Offices.
- Providing administrative and financial support
- Monitoring implementation
- Disseminating information

Division level

- Organizing training programmes for heads of schools
- Supervising school-based in-service training conducted by heads of schools.
- Providing additional support by trainers to heads of schools who need such assistance
- Monitoring implementation in the classroom
- Obtain community support

Cluster/zonal level

- Locating heads of schools who could be of assistance to others
- Locating and developing demonstration schools
- Identifying innovative programmes
- Developing school-base objectives
- Following up reports

Media coverage and support

Media personnel will be invited to one-day discussions related to the programme. Selections from guidelines to heads of schools will be made available. It is expected that media support will assist in disseminating the information to the public and the innovative practices.

Monitoring and support

The working group based at NIE will obtain follow-up information. Innovative practices will be incorporated into a newsletter to teachers.

Conclusion

As has been mentioned earlier, this book is a result of the workshop sponsored by the National Institute for Educational Research (NIER) of Japan and the UNESCO Principal Regional Office for Asia and the Pacific (PROAP).

It was initially thought that the APEID Regional Workshop might produce a prototype handbook on affective development education for teachers - and the workshop did give considerable attention to handbooks as

a valuable teaching aid. However, as discussion continued a number of things became particularly clear.

First, there were a number of issues that needed to be resolved before a handbook might be constructed. They were as fundamental as 'what really is affective development education?' and 'where are countries starting from?'

Second, given the enormous diversity to be found in the 44 nations that make up the region, it would be difficult, if not impossible, to strike the right balance. The needs of the smaller nations were unlikely to be the same as the needs of the bigger. Richer countries and poorer countries would have different requirements. Some countries were already well down the road, others were yet to start.

Third, the production of a handbook in English would serve a limited purpose unless translated into some of the hundreds of languages used in the region.

Fourth, and perhaps most important, the process of *constructing* a handbook is itself a valuable learning experience that would be denied those countries that accepted a manufactured product from outside.

Fifth, by itself a handbook is not enough. It should be part of a larger programme of affective development education that would be many-faceted.

These and other considerations led the working party to the conclusion that their contribution would be more relevant and more useful if they addressed the broader issue of planning for the development of programmes in affective education development.

However, because the workshop believed that the answer to affective development lay with teachers, an attempt was made to address matters that bear on the teacher's role.

This book then is more of a first step rather than a final step. Hopefully, as affective development is recognized as sharing the importance given to cognitive development, the number of useful and relevant publications will increase.

However, just as the working group concluded, what follows next depends on what has happened before. To the extent that this publication has helped contribute to the 'critical mass', from which progress can escalate, it will have achieved its purpose.

APPENDICES

Appendix A

CURRENT SITUATION BY COUNTRY

China

It has been traditional in China that education is closely associated with moral accomplishment, which, to a great extent, caters to affective development needs of learners. However, constant socio-economic changes have posed new problems for educational provisions, for example:

1. Influenced by the social expectations for higher academic performance, parents and the society have put more and more pressure on children. Consequently, schools have had to concentrate on cognitive achievement to the neglect of the overall development of sentiments, feelings and morality.
2. Although affective development education of children in primary education is regarded as a responsibility of schools, links are missing between schools, families and the community in bringing about the desired educational outcomes.
3. Many teachers lack motivation in facilitating affective education. Moreover, rigid and sometimes boring instructional practices, such as 'duck-feeding' and 'preaching' tend to be fairly common exercises among the teachers.
4. The research-based information available, teaching materials, methodologies and teacher-training programmes are currently influenced for coping with current needs for appropriate affective development.
5. In many schools there exists a gap between what should be done and what is actually done concerning the affective development of children.

In view of these problems, the following strategies and measures have been adapted.

1. A moral education programme has been introduced in the primary education curriculum (one period a week). Textbooks have been compiled and made available for children in different grades.

2. Regulations have been formulated and publicized to ensure the formation of children's appropriate habits, attitudes and manners, e.g., 'Regulations on the Behaviours of Primary School Students' and 'Regulations on the Behaviours of Secondary School Students'.

3. In order to mobilize the support and involvement of the whole society, the central government has recently released an official document on strengthening moral and affective development education in primary schools. It highlights essential principles and provides guidelines for promoting such provisions.

4. With reference to these requirements, every school has established its own regulations and modified its educational objectives.

5. Teachers have been encouraged to influence their students through focusing on their everyday experiences and through the model they provide as teachers. Cross-curriculum activities have been introduced and part-time external staff have been involved. Students are organized to participate in community activities through field visits, voluntary work and assistance to the needy, etc.

6. An emphasis has been put on the improvement of the content and methodologies of affective development education. It is expected that the content should also be combined with the subjects taught at the different levels of primary school. The methodologies employed should be experiential and practical in nature, aiming at the effective internalization of the appropriate affective traits.

In spite of these efforts, there remains a need for identifying and developing relevant and successful practices in the field of affective development education at the primary level.

Indonesia

The national goal as stated in the Preamble of the 1945 Constitution is 'to protect the Indonesian people and their entire native land of Indonesia, to advance public welfare, to develop the intellectual life of the Nation and to contribute to the implementation of an orderly world which is based on lasting peace, and social justice'.

The 1945 Constitution included these statements, among others; (1) every citizen shall have the right to obtain education; (2) the government shall establish and conduct one national system of education (Chapter XIII, Article 31); and (3) the government shall promote and develop Indonesian national culture (Article 32).

The Ministry of Education and Culture accordingly has been assigned to implement the development in the field of education and culture.

The national education system then, is aiming at enhancing full devotion to God Almighty, good conduct, discipline, honesty, responsibility, diligence and perseverance, intelligence, skill, and physical and mental health. Furthermore, educational aims include: augmenting the national spirit, inculcating love of country and bringing about the growth of a development-oriented people who are able to develop themselves and willing to take joint responsibility for the development of the nation. Therefore, teaching/learning activities should be conducive to the enhancement of independent, creative and innovative behaviour within the children.

Ki Tllajan Dewantara, the founder of the national education, laid down the basic characteristics of the teacher in relation with the students. According to him, a teacher should be, among others; (1) a model (*ieig mgarso sung tulodo*) for his students; (2) a motivator (*ing madya mangan karso*) in the students learning; and (3) a guide (*tut wrvi handayani*) for their learning activities. In short, the teacher should be able to bring about the fullest potential of the students in terms of their cognitive, affective and psychomotor development.

In the past, Indonesia was mainly concerned with equality of education towards universalization of primary education and eradication of illiteracy. However, during the 1970's the Ministry of Education and Culture has made efforts to improve the quality of education. In primary education, improvement has taken place, among others, through curriculum revision (1975); the provision of students' textbooks in major subjects such as Mathematics, Social Studies, Science and Indonesian language; the provision

of teaching aids and in-service programmes for teachers, head-teachers, supervisors, and administrators.

By 1980 a major change has taken place in primary education with the main objective of improving the quality of education by raising the achievement level of children in primary school, through provision of professional support for the teachers and introduction of the active learning approach. This innovation, the so-called 'Active Learning and Professional Support' (ALPS) has been associated with the UNESCO-APEID's Joint Innovative Project.

The ALPS project developed programmes and activities in the following areas:

1. Changing classroom activities by:
   - selecting learning activities which require children to think carefully, use resources available in the classroom, and to find solutions for the problems posed to the students.
   - reorganizing the classroom for different learning setting (group, pair, or individual), and using the walls and tables for displays in order to make them more stimulating places to learn.
   - recognizing individual differences among students.
   - using the environment as a learning resource (e.g. local shops, community, plants, local history, etc), so that learning becomes more interesting and create conditions conducive to students' development, especially affective development.

2. Changing the role of the teachers by:
   - providing training (at the school level) for the teachers, head teachers, and supervisors.
   - setting up a mechanism of working together through teachers' clubs and centres within the school clusters to develop teaching plans, discuss classroom problems, work out new ideas and exchange experiences. At these centres, teachers, head-teachers and supervisor hold meetings and seminars, and develop materials.

- supervisors and head-teachers to provide assistance and a new approach to supervision towards improving teaching and learning in the schools.
- getting teachers to help each other in making lesson plans, discussing problems, and working out new ideas in teaching and learning.

3. Encouraging the participation of the community in better understanding of the importance of education for their children, and in providing assistance.

Despite efforts being made, affective development of students has almost been neglected, although through the active learning approach, the changing classroom activities and the changing role of the teachers. Students' motivation in learning will be enhanced; this in turn will produce changes in behaviour (cognitive and affective). For this purpose, the following handbooks have been developed:

a) Handbooks for supervisors and head teachers; and

b) Handbooks for teachers in different subjects.

Previous National Workshops on Achievement of Children in Primary Schools with Focus on Affective Development attempted to do the following:

a) to review innovative approaches and methods (ALPS project outcomes) in teaching/learning processes, focusing on affective development;

b) to develop instructional design in teaching, focusing on affective development and its assessment in different subjects; and

c) to prepare a teacher's handbook on improved methods and approaches of teaching and learning for promotion of affective development and its assessment.

Evaluation of the affective domain has two aspects: firstly, affective learning outcomes already stated formally in the Basic State Policy (1988) as the national aims of education mentioned previously, are to be developed through subjects in the curriculum, as well as through modelling whereby teachers' and adults' behaviour are to be imitated by students; secondly,

students are motivated through various approaches and methods, to develop interest in learning, to show more effort and be more creative, etc.

These efforts have been made through ALPS, and more efforts will be made, for example by developing observation formats and techniques to assess the effectiveness of teaching and learning processes and learning outcomes in the affective development of students. Therefore, a teachers' handbook is necessary to be prepared, so that in the future maximum development of students can be evaluated.

Malaysia

1. Background and rationale for affective development in Malaysia

1.1 Since the attainment of independence in 1957, the concern has been for national unity for its multi-racial and multi-religious population. The Education Policy therefore clearly spelt out national unity as the ultimate goal through a common-content curriculum and a common examination with the Malay language (Bahasa Malaysia) as the national language and medium of instruction.

1.2 The emphasis on national unity as the goal of education was further reinforced by the formation of the RUKUNEGARA or the *National Pillars* in 1970 which through its five principles of: (i) Belief in God; (ii) Loyalty to King and country; (iii) respect for ruled law; (iv) good behaviour, and (v) morality, became the instrument to bring about unity.

1.3 The Civics Syllabus introduced in the primary school in 1972 was to address the need to impart the aspirations of RUKUNEGARA in schools, but it was found to be inadequate to spell out values that are close to the pupils. The Moral Education Syllabus replaced the Civics Syllabus in 1983 in order to give proper treatment of values development among primary school pupils.

2. Affective development in the primary school curriculum

2.1 With the introduction of the New Primary School Curriculum (NPSC) in 1983, apart from the 3R's, emphasis was given to an all-round development of the child in intellectual skills, emotional and aesthetic

sensitivity, physical growth as well as the development of interests and aptitudes.

2.2 The development of the affective is treated both directly and indirectly in the school curriculum, directly in the Moral Education and the Islamic Religious instruction subjects and indirectly in other subject areas and in the citizenship education and co-curricular programmes.

2.3 *The Moral Education Syllabus* in the primary school has 12 universal values derived from the *religions*, *traditions* and *norms* of the multi-racial Malaysian society that are in accordance with the principles of the RUKUNEGARA. The 12 values are: cleanliness of body and mind; compassion/empathy; moderation; gratitude; diligence; honesty; justice; love; respect; public-spiritedness; modesty and freedom. The overall objective of the syllabus is the development of an individual who recognizes, accepts and internalizes his role as a responsible decision-maker pertaining to moral issues.

2.4 *The Islamic Religious Instruction* of the primary school has two main components: firstly, Koran Reading and Recital, and secondly, Performance of Prayers and cultivation of good habits and behaviour, imparted through the history and attributes of prophet Mohammed (S.A.W.).

2.5 *The Citizenship Education Programme* is not a subject but is infused across the curriculum as well as through the co-curricular activities. The overall objective of Citizensbip Education is to bring about citizens that are imbibed with citizenship qualities.

2.6 *Co-curricular activities*. If values are caught rather than taught, then the school setting provides the best arena for students to interact with their peers, in an informal and yet controlled situations. Through the co-curricular activities, students can develop values like responsibility, co-operation, tolerance and public spiritedness.

3. Teacher preparation

Teacher preparation in the affective development of pupils is provided by the Ministry of Education through orientation courses at the begining of curriculum implementation and every year for each level. The courses dealt with curriculum content, methodology, material preparation and evaluation procedures.

4. Instructional strategies

The textbook, *Teachers' guide books and pupils' learning kit for moral education and Islamic religious instruction* prepared by the Ministry of Education and distributed to teachers, contain suggested activities and resource materials to be used for particular topics in the syllabi. Some of the teaching/learning approaches suggested are:

- problem solving techniques;
- use of models and paradigms;
- use of personality from history, religion and stories, and the lessons learnt from them;
- simulation games;
- drama;
- discussion;
- case studies;
- project work, etc.

5. Evaluation

Evaluation is for diagnostic feedback to teachers and parents and for motivation but more emphasis is given to diagnostic purposes. Measurement of the affective is through formative/continuous evaluation at school level and summative tests administered by schools at end of the year.

Other types of evaluation techniques are: pencil and paper objective test; situation tests, recorded in the form of attitude scales; grades; checklist and statements. The continuous evaluation is recorded in **Performance records** while the summative end-of-year test results are recorded in the pupils' **Profile records**.

6. Problems

Some of the problems faced in Malaysia are in the following areas:

a) appropriate methodology for imparting of values to avoid direct prescriptive teaching of values;

b) suitable instruments for evaluation at school level especially observational techniques;

c) recording and reporting of affective development;

d) teachers', parents' and the community's attitude that the cognitive aspect is more important than affective.

Nepal

In Nepal the social expectations for education is generally confined to the cognitive development of the children and even then only in a very functional sense. Due to such expectations, inadequate attention has been given to the affective domain. Indeed, there is the realization that the rapid quantitative gains made in providing educational access in recent times has been at the expense of quality of primary education.

In general, the primary school curriculum aims at total development of personality of the child. The curriculum content included, that help in the affective development of the children, are as follows:

a) *Civic competence* which includes the objectives such as (i) development of the feeling of love, and loyalty to the king and the country; (ii) development of the feeling of responsibility, fellow-feeling, co-operation; and (iii) development of the feeling of respect for national culture.

b) *Moral education* which includes objectives such as (i) development of self-discipline; (ii) appreciation of cultural heritage; and (iii) respect for social, cultural and religious values.

Besides the regular curriculum, there are other activities that play an equally important role in the affective development of the children. Co-curricular activities like sports, athletics, literary contests are found to be highly conducive to the objectives of the affective domain.

An examination of the textbooks throws light on the level of effort achieved the affective development of the children. Many lessons included in the school textbooks inject into the mind of the children the reason why selflessness is better than selfishness, love than hatred, co-operation than conflict. School textbooks are loaded with stories which tell why kindness is better than cruelty. However, no attempt has yet been made to see, whether these lessons could have any psychological impact on the students.

An analysis of available supplementary materials indicates that much attention need to be given to the development of reading materials which

help affective development. Other instructional materials or modules developed to address the affective part of the learning process are limited.

Though a comprehensive investigations into the identification of the methods of teaching used in primary schools has not as yet been undertaken in Nepal, several studies in other aspects of primary education have thrown sufficient light on the methods of teaching that are being used. Demonstration, dramatization, role-playing, observation, etc. have hardly appeared in the instructional process of the primary schools. In the absence of methods that are truly appropriate for subjects like social studies and moral education, one can make a very good guess in the achievement of objectives in the affective domain.

The teacher training programme, in general, provides inadequate attention to the affective development of the children. A recently implemented nation-wide short-term in-service teacher training programme and Primary Education Project have introduced components of affective learning in their teacher training programmes.

New Zealand

New Zealand's education system (like Australia's, Britain's and the United States) operates in a context where there is no national plan for (economic) development and no state educational plan either.

Schools however, are required to have their plans and teacher's theirs (also called schemes). To help them, the Department of Education issues (very loose) guidelines and provides free textbooks for children in a number of subjects. These are sometimes accompanied by teachers' guides but the word 'handbook' is seldom used to describe them.

The curriculum is laid down by the central authority only to the extent that subjects are specified but there is no subject called 'moral education' or anything like it. Religious education is permitted but outside school hours and entirely voluntary.

However, social studies contains a substantial component relating to 'interpersonal behaviours' and 'living in society'.

The system presumes that because primary teachers have had at least three years full-time training (plus one probationary year) they will be competent to design and teach their own lessons (indeed there is evidence that teachers resist using programmed materials and packages that tell the teacher exactly what to do).

Part of the national educational mystique has it that children should be helped to 'love' learning, should have their 'potential developed to the fullest', should grow up having experienced success, develop a 'positive self-image' and have a 'constructive and responsible' attitude and disposition to society, the nation and the world.

These overachieving aims are expected to pervade the whole of primary education. Teachers are expected to use whatever opportunity offers, to educate the children accordingly - either directly or indirectly by precept and example.

Because New Zealand is a relatively homogeneous country, it is assumed that basic values are held in common. Increasingly, there is reason to doubt this. The inconsistencies that consequently come up have led to some attempt (nothing on a national scale) to adopt a critical evaluative approach to the examination of social processes. Such approaches tend to be cognitive and lead at the higher grades to an examination of 'critical episodes' and 'moral dilemmas' in terms of the logical, philosophical and pragmatic implications.

There is no attempt to evaluate affective education in any standardized way though all report cards (to parents) will carry the teacher's (and perhaps the Principal's) subjective judgments on the child's behaviour, enthusiasm and effort. (Some are quite elaborate and detailed).

Children who are thought to have 'psychological problems' of sufficient magnitude to interfere with their education or disrupt the classroom, are professionally diagnosed and remedial treatment may be provided.

Affective education then, is undertaken more indirectly than directly, more as a matter of course. Teachers are expected to use methods that motivate children so that they enjoy their work, try hard and achieve success. Ideally, negative reinforcement, punishment and shaming, should not be used and the general school atmosphere is supposed to be encouraging, supportive and pleasant.

By and large most children like school (as evidence, although the compulsory years of schooling are 7 to 15, all children start at 5 and 99% continue beyond 15).

Philippines

Affective development education has long been a concern of Philippine education. Indeed, it has been an integral part of the school curricula since the establishment of public instruction in the Philippines in the 1900's.

During the early decades of public instruction, affective development education, though focused on values education, was given emphasis in the elementary level in a subject area alternatively known as Rules of Urbanity, Good Manners and Right Conduct, Character Education, Character Buillding Activities, Religion or Christian Living. Recently, extensive deliberate efforts on values education have been done in the elementary level through the Character Building Activities (CBA) in the NESC. Similarly, values education has been made an integral part of the curricula at the secondary and tertiary education.

Nowadays, values education, in general, is not only confined within the schools. A number of institutions, agencies, organizations and concerned groups are engaged in activities supportive of both the home- and school-based activities which aim at developing desirable values among the young.

Within the sectorial context (of education) values education at all levels of the educational system aims at the "development of the human person committed to the building of a just and humane society and an independent and democratic nation (DECS Values Education Framework). Specifically, it aims to develop Filipinos who:

a) are self actualized, integrally developed human beings imbued with a sense of human dignity;

b) are social beings with a sense of responsibility for their community and environment;

c) are productive persons and who contribute to the economic security and development of the family and the nation;

d) as citizens, have a deep sense of nationalism, and committed to the progress of the nation as well as of the entire world community through global solidarity; and

e) manifest in actual life an abiding faith in God as a reflection of his spiritual being.

Consistent with the pursuit of values education in all three levels of education at the national, regional provincial and institutional levels, the total

person of the learner (mind, heart and entire being) becomes the focal point, i.e., all other values are pursued because of the inner worth of the human person (of the learner).

Two critical dimensions of the human person are given primacy in the overall development of the learner: the self, and the self in a community. Four sub-dimensions of the self are given due emphasis, namely, the physical, intellectual, moral, and spiritual. For the self to respond to the community, three sub-dimensions are addressed namely, social (family and society), economic and political.

The values which have been identified to be of import to the development of the self include the following: *health* (physical fitness, cleanliness, harmony with the material universe, beauty, art.); *truth* (knowledge and creative and critical thinking); *love* (integrity/honesty, self-worth/self-esteem, personal discipline); and *spirituality* (faith in God). For the development of the learner to function in community, the following values are given emphasis: *social responsibility* (mutual love/respect, fidelity, responsible parenthood, concern for others/common good, freedom/equality, social justice/respect for human rights, peace/active non-violence, popular participation); economic *efficiency* (thrift/conservation of resources, work ethics, self-reliance, productivity, scientific and technological knowledge, vocational efficiency, enterpreunership); *nationalism* (common identify, national unity, esteem of national heroes, commitment, civic consciousness/pride, 'bayanihan'/solidarity, loyalty to country); and *global solidarity* (international understanding and co-operation).

In practice, values education is integrated in all subject areas because of the belief, that the development of cognitive and affective domains go hand-in-hand as they are inseparable.

Supplementing these efforts on values education are the particular efforts carried under the Joint Innovative Project (JIP) in raising the achievement level of primary school children (JIPRAL).

On an experimental basis, affective development education was tried out in all JIPRAL sites: Regions II, VIII, XII and National Capital Region (NCR).

The try-out focused on the implementation of a model which is designed to develop positive attitude towards work, vocational interest in mechanical and manual labour, and develop the value of economic productivity and sufficiency.

The model, in effect, is designed to produce a well-adjusted Filipino child who is intelligent, humanistic and economically productive.

Fundamentally, the delivery scheme utilized in the implementation of the affective development education model draws from two major streams, namely: the *school-based* delivery methods, and the *non-school-based* delivery methods.

Under the school-based delivery methods, direct teaching method through Character Building Activities (CBA) and integrated teaching of values in other learning areas were utilized; the non-school-based delivery methods included parent learning support system (PLSS), pupil-peer tutoring (PPT), pupil group dynamics, *aral sa tag-araw* (primary summer classes), *kapitbahayaralan* (neighbourhood class), and serve-and-learn programme.

In a nutshell, the overall situation of the affective development education in the country is encouraging:

a) intensified and concerted efforts have commenced to be institutionalized;

b) a greater degree of congruence of the objectives, content and strategies of instruction with the national goals is achieved;

c) alternative methods of delivering instruction are being discovered and rediscovered;

d) massive pre- and in-service training for teachers are taking place; and

e) community resource persons, parents and peers (of the learners) are beginning to be recognized as equal and effective partners of the school system in the education of the young.

Education, within local Philippine context, is viewed as a continuous process that is integrated in all aspects of programme conceptualization and implementation. It is an integral part of each programme and project component.

a) Evaluation in the affective domain, though at its nascent stage, is serving the current particular needs of affective development education, i.e., it is providing the requisite information necessary for making critical day-to-day decisions that ensure effective implementation of the various components of the programmes and subjects, and for keeping track of the gains of the learners.

b) Development of appropriate evaluation and other measurement instruments is continuing.

c) Building-up the competencies in evaluation and measurement (among the teachers and project implementors) is similarly continuing.

d) Attempt to reconcile all evaluation and measurement activities with a more systematic framework have been started by the DECS' lead agency, the NETRC.

Sri Lanka

The revised primary school curriculum which came into effect in 1985-1987 in Sri Lanka has recognized the need for affective education of the child at primary level.

The overall objectives of primary education are stated with a view to laying the foundation for habits, attitudes and values needed for healthful living, citizenship training, aesthetic enjoyment and learning to learn.

Moral development is also aimed at through instruction in the religion of each child in Sri Lanka. However, overall affective education is considered as part of the total learning process in school, while it is implicit in the school organization, day-to-day routine work, etc. It is explicitly stated and integrated into the school curriculum through content and teaching/learning strategies.

The objectives related to the affective domain are not treated as a separate entity for they are stated along with other objectives in the Teachers' Guide for years 1-5, under each subject area. These objectives have been stated in specific behavioural terms under each sub-topic or unit of study. Examples of integrated activities too are given in the Teachers' Guides.

The emphasis given to affective education from grade to grade and subject to subject varies and is mostly contextual. Much emphasis is given at the beginning stages of school entry. The first integrated unit in Year 1 is orientation to school. There are 26 such integrated units and each contains activities towards affective development. The first year (grade 1) units are dominated by objectives and activities towards development of affective relationships to school, to teachers, to peer and to learning.

Often the same objective finds practical application under different subject areas, in different ways, in each grade. Environmental studies in years 2-5 strive to attain a number of related objectives through study themes, such

as "People who help us", "Unity through diversity", "The school and its neighbourhood", "Things around us", e.g. a group activity in Year 1 maybe making 'sand cakes' in the playhouse, while in Year 5 it would be making a group report or a group newspaper. Under Creative and Constructional activities, an activity could be in the form of the production of a collage and under Aesthetic Education, a group dance, singing or drama. Environmental studies could be considered as pivotal for activities towards affective education. Beginning with science in the upper primary grades an attempt is made to achieve some of the affective objectives.

Aesthetic education, while providing for appreciation, enjoyment and expression, provides experiences in concentration, such as in seeing another's points of view, and understanding another's feelings. The Teachers' Guide encourages the singing of Tamil songs for Sinhala children, and Sinhala songs for Tamil children in an attempt to create a feeling of amity between ethnic groups. Creative and constructional activities create opportunities for finding joy and satisfaction in exploring colour, texture, shape and symmetry of things around the child and in doing simple creations out of scrap material in the environment and appreciation of one's own, as well as another's creations.

The pupils' texts in the first language contain stories and poems related to selected areas in the affective domain. As an exemplar of group cohesion and group effort, the Year 2 Reader has the story of the birds who escaped by together carrying the net thrown on them to catch them. The Year 5 Reader has the story of children from a family in the south visiting a family in the north in an attempt to provide better understanding between ethnic groups.

A variety of strategies such as actual situations, stories, events, poems, songs, dance, drama, mime, creative play, actual materials, models, puppets, masks and pictures are suggested. Leadership training and responsibility are also promoted through duties related to keeping the class clean and in order.

Though cognitive and affective education are inextricably linked together, actual classroom implementation tends to undermine and underplay the latter. Children are graded and compared on achievement in the cognitive domain. Parental pressure for high achievement in school subjects encourages this tendency. On the other hand, school drop-out phenomena is linked to such an evaluation. Affective education tends to have a low position towards the end of the primary stage. (However, the individual teacher's approach and style does create a difference).

In-service education for specific subjects tends to hurry through or gloss over the affective domain, in the process of trying to solve problems in the cognitive domain. The curriculum for teacher education needs to be revised to cover this aspect, for it is generally overloaded in cognitive - oriented content and methodology. Parental awareness too needs to be developed.

Actual classroom implementation with a view to assess and improve affective education has not been examined. This calls for further studies and activities.

A recent research study carried out on a national basis on entry competencies of Sri Lanka children has revealed several mastery levels in selected social competencies of children at entry to Year 1 in Sri Lanka. For example, in overall social competency, 25 per cent are at the mastery level, 43 per cent at close to mastery, 27 per cent at halfway to mastery, 5 per cent at 'just started' mastery and 1 per cent at the level of 'not started' mastery. (Entry competency of Sri Lankan children, 1988, NIE - Maharagama, Sri Lanka)

This information is being utilized to sensitize teachers to the range of affective competencies in children at school entry and to work out ways of meeting the different demands made on the teacher.

Further studies are needed to strengthen this field. Actual experimentation in selected schools, based on selected objectives, and in-depth investigations of material and method would give more credence and basis for the need and strategies of affective education.

Thailand

The present primary school curriculum in Thailand has, in its objectives, placed an emphasis on affective development in terms of desirable qualities to be inculcated in primary school children. These qualities formed bases for 30 moral characteristics identified as objectives of moral education incorporated in the character development area - one of the five areas of learning experiences in the curriculum. Thus, with regard to affective development, the main emphases are on inculcation of moral characteristics as well as creation of a pleasant learning environment in which the students are happy to learn and have positive attitudes towards all school subjects regardless of their socially accepted worth.

However, in the implementation of the curriculum somehow this affective domain of desirable behaviours has been overshadowed by the demand for cognitive achievement. Parents' expectation to see their children further their studies in good secondary schools and eventually to universities, together with schools' expectation to gain good academic reputation makes cognitive achievement gain first priority over affective and psychomotor achievements.

Besides, the teachers themselves reported, through the in-depth study done by the Curriculum Development Centre, that it is more difficult for them to assess development of students in the affective domain although they agree that the 30 moral characteristics in the curriculum are important and should be inculcated. The majority of them informed that they still rely heavily upon prescribed materials provided by central offices, particularly handbooks and instructional plans. However, since these materials have been prescribed as examples only, they are not always relevant directly to each and every particular locality.

Since affective development is an ongoing process and by no means confined to just the school hours, influences outside the classroom notably the home, the community, and the media, have to be taken into consideration. In addition, teachers both pre- and in-service, should be made aware of these influences and interweave them into the teaching and learning process.

Appendix B

EXEMPLAR MATERIALS

INDONESIA

Subject	:	Moral Education
Grade	:	I
Topic	:	Rainbow in the sky
Objective	:	1. Children admire the beauty of natural phenomena
		2. Children appraise God's creation.
Instructional material	:	1. A picture showing a rainbow in the landscape
		2. Outdoor environment (real environment outside of the classroom)
Activities	:	1. Children are taken out for field observation in school neighbourhood
		2. While walking along the teacher explains some features of a mountain, river, trees, etc. which they see along the way.
		3. The teacher brings the children back to the classroom and then sing together a song called *Pelangi* (Oh Rainbow). The teacher shows a picture of colourful rainbow.
		4. The teacher asks questions on the rainbow and other related questions on God's creation.
		5. The teacher invites the children to ask questions and discuss related materials on the topic.

6. As an evaluation check, the teacher may inquire from the parents if their children ask questions on God's creation.

7. The teacher makes an evaluative summary on the:

   a) individual child (only for members of an extreme group);

   b) group as a whole;

   c) effectiveness of the methods.

Evaluation : 1. Indicators

   a) Children more often asks questions on God's creation;

   b) Children think, remember or say something related to God when they see a rainbow or a picture of it, or when they sing or hear someone singing the song *Pelangi*

   c) Children will be discussing God's creation after the lesson is over or the days after.

2. Procedures

   a) The teacher asks students about their feelings and or opinion on God's creation and God's identify;

   b) The teacher makes notes based on his/her observation of the children's discussion during the break, and on the questions raised by the children, which are related to God's creation within a period of 3-4 days after the lesson has been presented.

SRI LANKA

Subject : Moral Education

Grade : I

Topic : Our home - example of an integrated lesson unit

Time required : 3-4 days (4th week in school)

Objectives :

- Recognize and understand some of the functions of the family members;
- Learn routine health habits which should be adhered to at home;
- Learn religious observances and good life habits;
- Develop auditory discrimination skills;
- Get experiences in day-to-day speech;
- Do pre-writing and writing exercise;
- Enjoy mime and rhythmic movements;
- Enjoy reciting poems and creative play;
- Attempt to make some toy with scrap materials;
- Develop visual discrimination skills.

Activities:	Materials:	Notes:
Discussion about people at home, customs, religious observances	A simple picture showing a family	Discussion regarding activities at home
Activities to develop routine health habits	Recite poems, use real objects	Discussion on what children do at home

Activities:	Materials:	Notes:
Clean teeth, head, finger nails, dress, order at home	Relevant pictures posters Actual practice, mime	Involve children in activities. Observe cleanliness of children
Keeping the class clean	Use of the ekel broom, coir broom, rungs, duster, dustbin	Engage children in keeping the class clean. Encourage self-help
Discuss what children do before coming to school daily. Cleanliness habits. Religious observances. Use of .oilet. Salute parents. Take the books	Use pictures if available, mime.	Focus on use of toilets in school
Get children to listen to sounds at home. Inside and outside the house near and far sounds	Some material which make sounds, wood, stones, tins, leaves, sticks, seeds	Get children to imitate sounds, e.g. in the kitchen, in the garden
Listen to stories	Puppets, mime, sounds	Select a story suited to the theme. Respect for elders should be an example
Identify a few words, e.g. mother, father. Finds similar sounding words	Word cords and picture cards	Simple word recognition adequate. Focus on words beginning with one letter

Activities:	Materials:	Notes:
Visual discrimination exercises	Cards showing differences	Workbook
Pre-writing activities, co-ordination for writing movements. Draw, paint, cut pictures	Scrap paper, clay seeds, wood, balls, wall blackboards	Recognize individual needs and get children to copy letters if they are able to. Workbook. Make figures out of shapes
Make some toys related to the home e.g. pot, hat, chair	Empty boxes, ekel, leaves, sticks	Use a variety of material for creative activities
Arrange a flower vase to decorate home	Flowers, leaves, tin, pot vases	Decorate in class, encourage children to do the activity at home
Draw people at home: mother, father blackboard, pencils	Charcoal, chalk, crayon, sticks, sand, of expression	Encourage children. Appreciate, give freedom
Recite poems, songs about people at home	Refer to book of poems	Get participation of all children
Rhythmic and creative movements: mime people and work at home	e.g. draw water, ride a bicycle, wash clothes	Discuss with children and get them to participate; avoid demonstrating to children
Creative play around people at home	Dolls, slippers, dresses	Get all children to participate. Encourage.

Activities:	Materials:	Notes:
Imitate things at home: chairs, table, beds		Get children to imitate it. In pairs and groups
Animals in the home	Get children to observe animals	Free movement based on observation.

Self evaluation - teacher's work:

1. Do children's discussions relate to work in school?
2. Do children recite, sing in a group?
3. Can most children discriminate sounds? Pictures?
4. Can each child draw something?
5. Have children got used to good habits?
6. Has every child volunteered to make something?

SRI LANKA

Subject : Moral Education

Grade : V (Lesson 11)

Topic : A visit to Jaffna

Objectives : To understand the lifestyle of other ethnic groups;

To establish friendship with other ethnic groups;

To respect other religions;

To be aware of custom and traditions;

To understand the importance of conservation of water.

Teaching strategies : Act out the scene - Amara and Karmal being greeted by Madhavan and his father and the conversation which followed.

- Prepare one of the simple food items found commonly in the north.
- Invite some person of the Tamil community and let children have a discussion regarding their lifestyles, festivals, etc.
- Collect pictures regarding costumes, dances and houses of the Tamil people.
- Listen to a Tamil song. Learn and sing the song.
- Write out how you would treat Madhavan and Radha if they visit your house.
- Try to find a pen pal.
- Integration with the theme in environmental studies, "Unity through diversity" is proposed.

This lesson relates the story of a Sri Lankan family visiting Jaffna, a town in Northern Sri Lanka. The story is as follows:

Yal Devi train arrived at Jaffna railway station. The time was almost 2:30 in the afternoon. Mother, father, Amma and I were coming to Jaffna to spend our holidays.

"Kamal, see whether Madhavan is there" father told me. Madhavan, with his father, came towards us through the crowd.

"Today a large crowd came in the train. We thought the train will be late" father said.

"You must be tired now. Come we'll go home" said Madhavan's father.

We got into a bus and started towards Madhavan's house. We saw tall palm trees on both sides of the road. Like coconut trees these have grown straight up and at the top palm leaves have spread out.

"This place is very warm isn't it?" asked mother.

"There is shortage of rain. But we are used to this heat," said Madhavan's father.

Madhavan's house was surrounded with a palmleaf fence. In this neighbourhood houses were separated by tall palmleaf fences. When we entered the house Madhavan's mother came out with a smile. She pressed her palms together and welcomed us by saying "Vanakkam". Mother and father did the same and said "Vanakkam". We, too, did the same and said softly "Vanakkam". This was unfamiliar to us.

"Son, Vanakkam means Ayubowan," said Madhavan's father.

"Oh, you have just arrived mother Kamal," said Radha running out to greet them.

"Here is a small present for you, daughter," said mother to Radha handing over the parcel of sweets to Radha.

"Thank you very much, Aunty."

"Come, come into the house. I prepared tea and been waiting for you," said Madhavan's mother inviting us to tea.

We sat for tea. We found several items of food that we normally do not find in our house.

"Son, eat this Uhmdn Wade. Eat it with this sambol," said Madhavan's father serving us Uhmdn Wade (snacks) and sambol on a plate.

"Uncle, don't serve sambol to me. I prefer to eat only the Wade," said Amara.

"Here is some Murrukku (snakes) for you, Kamal Aiya, you are very fond of Murrukku," said Radha dropping a lot of Murrukku on the plate. All were looking at me. I said, "Aunt Radha is joking"

"What did you see when you were coming?" asked Madhavan's father and changed the topic.

Kammal said, "Uncle, in this area there are lots of palm trees."

"Yes, for us these palm trees are like coconut trees for you. We use every part of the tree. We weave mats and boxes with the leaves. We make sweets with the juice. We use the palm trunk as timber. It is very useful for people who are building houses," said Madhavan's father.

"Kamal, we'll go to the garden," said Madhavan.

Amara and I had a wash and a change of dress and went to the garden with Madhavan. In front of the house grew chili, brinjal, lady's fingers and red onions. In one portion of the garden grew frast and in another, plainterrin trees grown. There were paper trees along the fence. Over the ray

of the house we could see a Muruuga (drumstick) tree. The whole garden was full of vegetable plants. At the end of the garden there was a mango tree. We ran towards it. Amara and I climbed the tree and sat on the branches and plucked mangoes and ate. Madhavan helped us to select good ones.

"In our area monkeys destroy the mangoes in this manner, don't they, Kamal?" asked Amara.

"We have no monkeys," said Madhavan.

"Oh, there is a well, so different, come, we will go there" said Amara pointing to the direction of the well.

Madhavan's father was drawing water from the well, while Radha was watering the vegetable plots.

It was a very deep well. A wall was built around it. On one side of the well, two tall posts were holding a wooden bucket. A palm trunk was fixed on the bucket in such a manner, it was balancing on the wooden bucket.

A bucket was tied to an end of the palm trunk above the well. A big black-stone was kept tied to the other end of the palm trunk.

Madhavan's father dropped the bucket into the well. When the bucket dropped into the well, that end went down. The other end with the stone tied to it went up. When the bucket, full of water, was raised, the other end went down.

"Uncle, is this an easy method to draw water?" asked Amara.

"Yes, son, because the wells in this area are deep, it will be less tiring to draw water in this manner" said Madhavan's father. Father, who saw us standing near the well, came.

"Father, I have seen this type of well in our school magazine. This is called an 'Adjya' well, isn't it?" I asked.

"Yes, this is an 'Adjya' well. See how beautifully the farming is done even though there is scarcity of rain in this area" said father.

"Even the little water we use for bathing goes through drains to the vegetable plots. Not a drop of water is wasted" said Madhavan's father.

"Now its very late, all of you come to the house," Madhavan's mother called us from the house. We spoke about the relatives.

"Here all we are relatives. Everyone lives in houses close to each other" Madhavan's father introduced his relatives to us.

Father said, "Very happy to know you all."

"Our children and these children are friends since their childhood. They have come to see Jaffna during this holiday," Madhavan's father introduced us to his relatives.

We spent our time chatting about various things until dinner time. After dinner the relatives left. Thinking about the visit to the ruined temple next morning, we happily went to bed.

SRI LANKA

Subject	:	Moral Education
Grade	:	IV (Lesson 16)
Topic	:	Don't break a small house
Objectives	:	To develop a feeling of kindness towards birds;
		To be aware of parental love;
		To develop a sense of responsibility towards conservation of environment;
		To develop the sense of appreciation;
		To respect other's rights.
Teaching strategies	:	Sing the song;
		Act out the incident - create a dialogue between two groups of children - one trying to pelt stones and the other opposing it;
		Act out a dialogue between a mother and a child who is trying to pelt stones;
		Get children to express the feelings of the little birds displaced from the nest and surrounded; assign creative play;
		Get them to express the sorrow of the mother when the little ones are lost;
		A dialogue between an older child and a child who has destroyed a nest;

Role play: a child trying to find a stone to pelt and use is at the same time being reminded of this song.

Activities : Make a bird's nest as a group activity. Initiate the process followed by birds and find out the time taken to complete in a group.

Material : A poem which is a verse of thanks by the mother bird to the child who decides not to hurt them is as follows:

May you gain merit, 'O' little children,
Don't break my little house.

I went around the forest searching for sticks
Brought small pieces of sticks
On top of the tree, on a branch, I placed the sticks
Starting in the morning, the whole day I built the nest.

I used leaves to finish the little home
My dear wife is living there
I put soft cotton wool to make it comfortable
It's valuable to me, children please don't break it.

Today my home is full of harmony
It's filled with a proud mother's children
O' that day everybody stoned us
I pray to you don't kill my children in this manner.

Parents love their own children
Children because of you we can't be here
Please, to save our lives
Allow us to live here.

THAILAND

Guidelines for enhancing affective development with emphasis on including moral development activities in every experience group

Instructional objectives of each experience group cover all the three domains, namely, cognitive, affective, and psychomotor. That is, in teaching every experience group, efforts should be made to develop desirable behaviours and dispositions/related to all the three domains and to evaluate

the behavioural and dispositional changes. Provision of suitable classroom environment and atmosphere is an important factor contributing to the success of affective development. The following guidelines are suggested for arranging teaching/learning activities:

Introducing the lesson

- establishing good relationship between the teacher and students (to create a friendly, warm classroom atmosphere);
- establishing common objectives between the teacher and the students (to prepare students for active learning)

The teaching/learning process

- taking into account students' backgrounds and psychological characteristics (to arouse their interest and confidence so that they would not feel themselves doomed to failure from the start).
- encouraging the students to participate (e.g. through expressing opinions and doing activities) by using various methods such as group work strategies (to create eagerness, happiness, love to learn, co-operation, courage to express oneself, ability to adjust oneself).
- arranging activities relevant to students' experiences (to create interest and good attitude).
- suggesting examples and presenting alternatives for decision (to develop rational thinking and self-confidence).
- giving motivation and reinforcement when appropriate (to develop confidence, self-esteem, interest and love of learning).

Summarizing

- reviewing common understandings (to give students opportunity to express and evaluate ideas);
- discussing the value of co-operative learning (helping, being 'ent, unselfishness, learning about differences between ir viduals);
- encouraging them to do additional studies independently.

xxx

Subject : Mathematics - subtraction problems

Grade : II

Topic : Addition and subtraction of numbers less than 1,000 with results less than 1,000

Objectives : Given problems requiring subtraction the students should be able to obtain solutions and to show the processes involved in obtaining such solutions.

Qualities to be emphasized :

1. Logical thinking
2. Orderliness
3. Neatness, thoroughness, and precision.

Teaching/learning activities (3 periods) :

1. The teacher asks the students about their allowance and expenditure.

- How much money have you got today? Who gave it to you?
- What would you like to buy? At what prices?
- Do you have enough money to buy them? (1.1)[1]

Example:

Allowance:	5 Baht
Buying mixed rice:	2 Baht
Money left :	3 Baht

2. The teacher now switches to problems dealing with three digit numbers

Example:

Suppose that you have 500 Baht, what would you spend 200 Baht on?

- buying T-shirts

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1. See guidelines.

- buying jeans
- buying toys
- buying utensils for mother
- etc.[1]

3. The teacher tries to point out the benefit of studying mathematics by concluding that what are learned could be applied to daily life. For example, in Example 2 one has to add and subtract in order to determine whether or not one has sufficient money to buy certain things and what amount one would have left after buying. Then teacher and the students together define the purposes of the lesson dealing with addition and subtraction that involve three-digit numbers.[2]

4. The students are asked to help to construct mathematical problems based on Example 2 such as:

   Ore had 500 Baht. She bought a coat for her mother for 200 Baht. How much money did she have left?[2]

5. The teacher writes the following questions on the blackboard:

   - What does buying a coat for 200 Baht mean?
   - What does the problem ask?
   - What mathematical operation do you think is to be used?
   - How would you go about solving problem?
   - Trying to construct a symbolic expression representing the problem.

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1. See guidelines.

2. See guidelines.

If most of the students could not answer these questions the teacher may help them by asking the following questions:

a) How much did Ore have?
(Answer: 500 Baht)

The teacher writes down 500 on the blackboard underneath the statement of the problem.

b) How much did the coat cost?
(Answer: 200 Baht).

The teacher writes down 200 on the same line.

c) The teacher asks: "What method would you use to find out how much money Ore had left?" (Answer: subtraction)

The teacher writes down the minus sign between "500" and "200".

d) The teacher fills in "=" and "/"

The symbolic sentence will be as follows:
500 - 200 = "/"

e) The teacher states: "This is what is called a "symbolic sentence".

Example

Question: Ore had 500 Baht. She bought a coat for her mother for 200 Baht. How much money did she have left?

500 - 200 = / (5)

The teacher and the students seek to find the answer, with the teacher acting as a working model emphasizing mathematical steps and enhancing desirable characteristics such as order in working, underlining, writing various figures clearly, using notations as "=", etc.

Example: Ore had 500 Baht; she bought a coat costing 200 Baht for her mother; how much money did she have left?

500 - 200 = /

Way of thinking

500
200-
300

Answer : Ore had 300 Baht left

The teacher and the students help to check the answer obtained. This is to instill the habit of checking for correctness and neatness.[3]

6. Working in groups (to lay down basis for group work later on).
   - Divide students into groups of 3-5. Each group should be heterogeneous in terms of academic ability. Each group is required to think up mathematical problems related to real-life situations and involving some ethical issues. (The figures involved should not exceed three digits).
   - Exchanging problems and solutions among groups.
   - Returning the solutions to the original groups after checking the answer, and then discussing the problem involved.[4]
7. Giving homework to the students (for further practice). Students' homework should be corrected and appropriate reinforcement given.[4]
8. Additional activity (time permitting): the students are asked to discuss how to spend their money wisely (the figures involved again should not be more than three digits).[4]

Evaluation : Students' behaviour record (to be recorded by the teacher, during the lessons).

Grade : - - - - students

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3. See guidelines.

4. See guidelines.

Recording date : - - - - - - - - - -

Recorder : - - - - - - - - - -

No.	Item	Level of attention: Highest	High	Average	Low	Lowest	Remarks
1.	Showing interest						
2.	Not talking to one another						
3.	Looking at the blackboard						
4.	Participating in activities						
5.	Respecting other people's opinions						

COGNITIVE EVALUATION RECORDING FORM

1. Problem : Eh had 250 Baht; she bought some textbooks for 100 Baht.

   How much money did she have left?

   Method :

   a) Translate the question into a symbolic sentence

   _____

   b) Show the calculation procedure.

   _____

   _____

   _____

2. Problem : Father gave 400 Baht to Oh, and Oh gave 180 Baht to her brother. How much money did she have left?

   Method :

   a) Translate the question into a symbolic sentence

   _____

   b) Show the calculation procedure

   _____

   _____

   _____

ANNEXES

Annex I

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Annex II

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The Asia and Pacific Programme of Educational Innovation for Development (APEID) has as its primary goal to contribute to the building of national capabilities for undertaking educational innovations linked to the problems of national development, thereby improving the quality of the people in the Member States.

All projects and activities within the framework of APEID are designed, developed and implemented co-operatively by the participating Member States through nearly 200 national centres which they have associated for this purpose with APEID.

The 29 Member States participating in APEID are Afghanistan, Australia, Bangladesh, Bhutan, China, Democratic People's Republic of Korea, Fiji, India, Indonesia, Iran, Japan, Lao People's Democratic Republic, Malaysia, Maldives, Mongolia, Myanmar, Nepal, New Zealand, Pakistan, Papua New Guinea, Philippines, Republic of Korea, Samoa, Socialist Republic of Viet Nam, Sri Lanka, Thailand, Tonga, Turkey and Union of Soviet Socialist Republics.

Each country has set up a National Development Group (NDG) to identify and support educational innovations for development within the country and facilitate exchange between countries.

The Asian Centre of Educational Innovation for Development (ACEID), an integral part of the UNESCO Principal Regional Office for Asia and the Pacific in Bangkok, co-ordinates the activities under APEID and assists the Associated Centres (AC) in carrying them out.

In the fifth cycle of APEID (1992-1996), three major programme areas have been selected by the Member States at the Twelfth Regional Consultation Meeting on APEID (August 1990) for the purpose of concentration. These are:

1. Universal primary education
2. Reorientation and qualitative improvement of secondary education (including general education and technical/vocational education)
3. Science and technology education (including Science for All, mathematics, and information processing).

Education for Affective Development